

# TOC H JOURNAL



## CONTENTS FOR JANUARY, 1938.

	Page
TWO TALKS FOR THE TIMES :	
Knowing the Time, by <i>Hubert Secretan</i> . . . . .	3
Freedom in Our Time, by <i>The Archbishop of York</i> . . . . .	4
MCMXXXVIII, Verse by <i>H. B.</i> . . . . .	6
LAMPS AND JOBMASTERS . . . . .	7
A FESTIVAL SERMON, by <i>Bishop H. J. Embling</i> . . . . .	9
BIRTHDAY FESTIVAL AT YORK . . . . .	11
MULTUM IN PARVO . . . . .	21
INCOME AND EXPENDITURE ACCOUNT . . . . .	22
AFTER THE CHARGE, by <i>W. J. M.</i> . . . . .	23
THE ELDER BRETHREN . . . . .	24
NEW YEAR'S DINNER . . . . .	25
CHURCH-GOING—I: For those who don't, by <i>J. E. E. T.</i> . . . . .	26
GOBBLESTON AND UPPER GUMTREE . . . . .	28
LEARNING ABOUT LEPROSY . . . . .	30
MORE SWINGS AND ROUNDABOUTS . . . . .	30
THE FAMILY CHRONICLE: From the Far East; Western China; Ireland; London; West Yorkshire; Southern Rhodesia and Palestine . . . . .	33
THE OPEN HUSTINGS: <i>Is it Queer Street, or God?</i> — <i>H. H. R.</i> ; <i>The Cost of Promotion</i> —Sussex Branch Treasurer; <i>Toc H</i> <i>in the Village</i> — <i>J. B. Snell</i> , <i>F. Drake</i> ; <i>A Seamen's Library</i> — <i>N. R. Logsdon</i> . . . . .	40
A BAG OF BOOKS: <i>The Indiscretions of a Warden</i> ; <i>What has</i> <i>Christianity to Say?</i> ; <i>Vain Glory</i> . . . . .	43
POPERINGHE PILGRIMAGES, 1938 . . . . .	46
TO REMIND MEMBERS . . . . .	47

VOLUME XVI.

NUMBER 1



## This Month's Journal

A good deal of space is devoted to the Birthday Festival at York in December, at which ninety new Lamps were lit (p. 11); two Festival talks (p. 3) and the Festival Sermon (p. 9) are printed verbatim. *Lamps and Jobmasters* (p. 7) is the preface to a series of practical articles on jobs which it is hoped to publish during this year; two special jobs are dealt with on p. 30. The first of a series of three unconventional articles on *Church-Going* appears on p. 24. The financial situation is explained by the Income and Expenditure Account on p. 22 and a note on it by the Registrar on p. 23. The *Family Chronicle* (pp. 33-39) has several items of special interest. There is some correspondence which raises important questions (p. 40) and some book reviews (p. 43). "Gobbleston" butts in again on p. 28.

A Happy New Year to All Our Readers!

## TWO TALKS FOR THE TIMES

*Two talks given to the Family Gathering at the Birthday Festival at York (see p. 19) are here printed in extenso, as we are sure those who heard them would wish them to be. They now go out to a much wider audience and may well set the course for the thought and work of Toc H, world-wide, in this New Year.*

### I Hubert Secretan on "Knowing the Time"

SOME years ago Pat Leonard (I am sure all of us who know him regret he is not here to-day) said a bold thing. He said that Toc H was "God's show." I don't know how you feel about it, but when I hear that I get a sort of cold shiver down my spine because I think it is a dangerous assertion. It is quite easy to get from a phrase of that sort a comfortable feeling of security, to hug the belief to ourselves that everything is all right because it is "God's show" and do nothing to make it so. And so insensibly "God's show" becomes "Our" show, and God's purpose is frozen out. When that happens God is sad and shakes His head because men have failed Him yet again, but being God, begins with infinite patience and compassion to take up the broken threads and help men to build again. History is littered with failures like that, and we have got to ask ourselves in all seriousness, is Toc H going to be another? I think none of us last night could have failed to feel that it was possible for Toc H to be "God's show." There was a sense of power in that hall last night, and many of us, I hope, are going away determined to make it so.

I want to say one or two things about that. There is a legend that the devil once held a cabinet council to discuss how best to deceive mankind, and one councillor got up and said "I will go down to the earth and I will whisper in men's ears that there is no God." The devil shook his head—"No good, they won't believe you." Then another councillor got up and said

"I know a better way. I will go down to the earth and whisper in men's ears that there is a God but He does not care." The devil hesitated and said, "No, I am afraid they won't believe that either." Then a third councillor got up and said "I will go down to the earth and whisper in men's ears that there is a God and that He does care, but there is plenty of time and you need not hurry." The devil said, "You're my man, go along and do it."

If I want to stress one thing more than another this afternoon it is this matter of urgency. There is not plenty of time. So look with me at some of the things which Toc H must comprehend, and that soon, if it is to have any right to claim the terrific title that Pat Leonard's words imply.

(1) I sometimes think that one cannot doubt that Toc H has been guided in most remarkable ways, and has been given chances of a most remarkable kind, not of its own making, and I would put first among those chances the fact that it has been allowed twenty years in which to grow up, to feel its feet, to establish itself; twenty years in which mankind has still been, as it were, stunned by the tragedy of the Great War; twenty years during which the alternatives to Christianity were not holding up their heads. Toc H grew up in a period when men were exhausted. Now we are moving into a period when men are again striving for good or evil to order their affairs. General Smuts put it in a phrase, "Mankind has struck its tents and is once more on the march."

General Smuts is no mean prophet. Ten years ago I talked with him on his farm in the Transvaal, and one of the things he wanted to talk about was China, and he said "Keep your eye on China, for what happens there is going to affect the whole world."

We are moving into a period when new sorts of civilisations are being tried out, a period of great danger but of immense opportunity, and the decision is going to be fought out during the next few years whether the new world which is in the making is going to be with God or without Him. So in the words familiar to us at this Advent season the first thing that Toc H needs is to be "knowing the time."

(2) That means that before long we shall have to choose whether we are going to be a society like other societies, concerned with our own affairs, concerned to build up ourselves, or whether we are going to be prepared to look wide, not merely to see that no weakness and no failure in fellowship or service on our own part destroys our work, but also to see that we open our doors and our hearts to every man who is prepared to work on the same lines as we are. We have got to go out into the world and search for that latent goodwill which men are longing to express but know not how.

Our business is not to build Toc H. Toc H is the sum total of labourers, craftsmen, men of all trades (and in fact bricks

and mortar too) who are engaged upon the job, and the job is not building Toc H but building God's house. That adds 'looking wide' to knowing the time.

(3) When we have got big enough to do that we have to realise that in the years ahead there will be no room for passengers in Toc H. In that connection I believe quite honestly that when we look back in a few years to this time we shall come to thank God for our present financial difficulties, and for this reason, that they will bring each one of us up against the question, which must be answered, "How much do I mean business; how much do I care for Toc H?"

(4) We have had leisure in growing. That is well. Now the note of urgency enters in. The hour with which God has matched us is at hand. In the next few years the thing we stand for has either to penetrate far beyond our present membership or any conceivable membership; it has got to be known to the world at large, to men of goodwill who want the thing we bring but may not want to wear our membership badge—it has got to be known, understood and acted upon if we are to do the job that is implied in Pat Leonard's title, or it must wither up into a lost cause. We here may not live to see the issue but the decision as to what that issue is to be rests with us now, and it is we who have got to answer the question—which?

## II. The Archbishop of York on "Freedom in our Time"

What I want to talk about is the way in which we can develop and enrich the individual contribution we have to bring to our own fellowship in Toc H. We hear a great deal about mass movements and mass feeling, to say nothing of mass production, and most of us, at any rate in this country, are pretty clear that we don't

want development of that sort, a mass mentality of outlook and feeling among our fellow citizens and in ourselves. How can we avoid it? If this movement can help us to avoid it, what has it got to keep its eye on?

I think every movement should be in close correspondence with its local groups.

No doubt local groups derive inspiration and education from their sharing in such gatherings as that of yesterday and this afternoon. You found something that put new heart into you because you brought something in to make the whole really strong. So the movement as a whole has its strength in the strength of each local Group or Branch, and every one of them depends enormously on a few, and sometimes on one leader. Every Group to be effective must have individuality at work in it. There is a risk that if you have one leader and all the rest are nothing but followers, then if that leader leaves you for any reason at all there is nobody to carry on. You may be immensely vigorous so long as that one leader is there, but unless the folk who gather round him are living as real individuals themselves, there is little chance of anyone being shot up to take his place.

So if we are going to have a really strong movement, which is free and not dragged, you need outstanding leaders, and you need the development of real individual qualities to whatever extent possible in all the members. Real fellowship is always a free association of individuals, each of whom is to the fullest possible degree himself, and not a mere reproduction of the rest.

So first of all let us appreciate all that is strong in the talk about leadership that the Fascists and the Nazis give us. Movements do not attain to their strength on the basis of sheer philosophy. The 'principle of leadership'—what they call the *Führerprinzip*—is a real principle about life, and the acknowledgment of it is a generous thing to be admired. What seems to us to be difficult about the way they work is that the followers of the leaders have got to be almost reproductions of the leaders, and must not start individual notions of their own against them. So let us be grateful

for, and welcome, those who can give real outstanding leadership. In this connection I should like, if I may, to extend a very warm welcome to that really splendid person, General Tim Harington, who has been mentioned this afternoon.

The effect on human life of herding people together in our great modern cities is that they are always rubbing shoulders with one another, and rubbing angles off one another. In one way that is a good thing, but it may be carried a great deal too far. It has its effect upon democracy. The whole point of democracy is that every individual has to count for something. What you want is that every individual should exercise his individual judgment and that you should run the country according to the deliberate judgment of its citizens. The test whether a democracy is true to itself in a nation or in a society is to be found in the respect which it pays to minorities, for the moment you ignore a minority or trample on it, you are denying what is really a fundamental principle of the whole thing. The method by which democracy has worked is always imperiling the real good thing it stands for, is always tending to sink the individual in the crowd. What we want is the spirit of fellowship with independence of mind, and what we are getting is mass minds with the spirit of pugnacity in one herd against the other herd. That is what Toc H has to guard against by gathering in all kinds of people and mixing them up together. Toc H ought to have people holding all sorts of opinions being equal with the holders of other opinions.

There is only one condition, I believe, upon which you can keep this principle going. That is, quite frankly, that behind all the talk about political or social apparatus, such as democracy, you have got to put something else quite different, and that is faith in God. There is no chance

in the modern world that individuality and freedom will be preserved if men forget that. On that condition they have a status which is independent of their earthly citizenship and belongs to them because they are sons of God.

What is the destiny of man? Nazis and Communists say it is to be of service to their earthly community. The Christian churches say, in the words of the Scottish Catechism, it is "to glorify God and enjoy Him for ever." Between these two we are always choosing, because, unless you are deliberately choosing to live by faith in God, you are deliberately choosing to live without Him. It is not just one of those things which happens to you. Less than ever is it so in this modern world with all its pressure of increasing interests, when our amusements are purveyed to us on the mass system. All these inventions can be of immense value, and have been of immense value, but they can bring a good deal of harm. I think there is a good deal of risk in leaving it to various committees of excellent-intentioned people at Broadcasting House to determine what shall occupy our attention in our leisure moments. You had much better choose it for yourselves. There is no end of good to be got out of broadcasting, and on the whole it

is being very well run in this country, but we ought not to let it take the place of any deliberate choice of our own with regard to our personal and individual interests.

I am quite sure that you cannot keep liberty of life except on the basis of faith in God. If it is not rooted in that, your sense of liberty is mere self-assertiveness. Faith makes liberty possible and makes it safe and desirable. Without that faith liberty, and the democracy that expresses it, seems to deserve all the condemnation that Plato long ago and Communists and Nazis of the present day have heaped upon it.

Let us come back to this. If it is going to be reasonable that we should develop our individuality, and if we are to have the opportunity of doing so, it will not be through any exercise of self-will but through faith in, and obedience and loyalty to, God. And if there is going to be that in any effective way the clue is in worship. The only chance of making our life into one for the service of man is to give sufficient time for bringing ourselves face to face with God, the opening of our hearts to the love of God (towards which our response so far has been pretty cold) and the dedication of the will to the purposes of God. That is what we can try to do.

## MCMXXXVIII

*Good Will breeds true,  
It getteth sons,  
Stout fighters who  
Meet bitter ones  
With sweetness and hilarity.*

*Then hail Good Will  
To blend and bind  
Men's valour till  
They leave behind  
Their soreness and disparity!*

H. B.

## LAMPS AND JOBSTASTERS

**A**NOTHER Lamp-Lighting Festival has come and gone. The Lamps of ninety new Branches have been lighted at York, and at a score of other Area and District Festivals there have been processions of Lamps and Rushlights. Once again, during the twenty-four hours of the World Chain of Light, the light of Toc H has girdled the world.

December, the last month of the year, was a fitting time for remembering the past. We have looked back and reminded ourselves of our origins, and of the examples of better men and women than ourselves; we have again rededicated ourselves and our units to the service of our fellows. January, the start of a new year, is the time for beginning to put these sincere resolves into practical effect. Without a focusing-down of the big vision to our own immediate neighbourhood, without the painstaking and quite prosaic application of our large resolves to small and local tasks, our Festivals can only serve to advertise us as hypocrites to the world at large. "Inspiration, Application, Perspiration"—these three words would seem to indicate the right order of events for every member and every unit. In December—Inspiration. In January and throughout the new year—Application and Perspiration.

Here is something that Tubby wrote in this JOURNAL as long ago as May, 1923. It would be hard to find a better text for Toc H in 1938:—

" . . . There are in every Branch two necessary adjuncts. The one is the Lamp. The other is the Jobmaster. The one is only an exposition of our aims, the other is an expression. The Jobmaster, rather than the Lamp, sums up ideals; in him do we find the meaning of the movement. . . . The Lamp is only a symbol; the Jobmaster stands for reality."

Reality! The realities facing us at the beginning of 1938 are pretty grim. Our emotions must be stirred by them, our minds must grapple with their complexity, and above all our wills must mobilise and energise every ounce of talent and capacity we possess and impel us to action.

"The heart feels; the will fashions.

The heart aspires; the will perspires."

Hearts and wills; inspiration and perspiration; Lamps and Jobmasters. Such combinations of idealism and realism are the essence of Toc H. The trouble is that vague idealism is so much the easier of the two, and we are perhaps too ready to take refuge in it to escape the uncomfortable consequences of applying big principles to our own small circumstances.

Towards the end of last year the Hon. Administrator issued for the consideration of Area Executives a paper entitled "Some Points Worth Stressing in 1938." This paper, which had previously been discussed by the Central Executive and was issued with their approval, contained the following paragraph:—

"EFFECTIVENESS.—Much real and self-sacrificing service is being done by Toc H members. It is unfortunately true that that service sometimes fails to be effective because the unit lacks the necessary knowledge of how to fit the right man to the right jobs, and—equally important—to see that they are enabled to acquire the training necessary to do a particular job in the way that experience has shown to be the right way.

"Jobmasters cannot themselves be all-round experts, but they often do need help in making the right contacts with men in their locality who are experts in particular jobs and can not only guide their judgment in selecting men but train such men when selected. There is probably no way in which Toc H can make itself felt as a leaven in the community more effectively



than by drawing men to it because they find that its social service does not suffer, as so much amateur service does, from being palpably inefficient."

If this brief article is not itself to fall into the very error it has been condemning, it must end on a severely practical note. During 1938, this JOURNAL hopes to be

able to publish some articles which may be of really practical value to Jobmasters and others. In the past a considerable number of such articles have appeared and we print below an Index of these so that they may be easily referred to.

Toc H, as Tubby once reminded us, is an instrument, not an ornament.

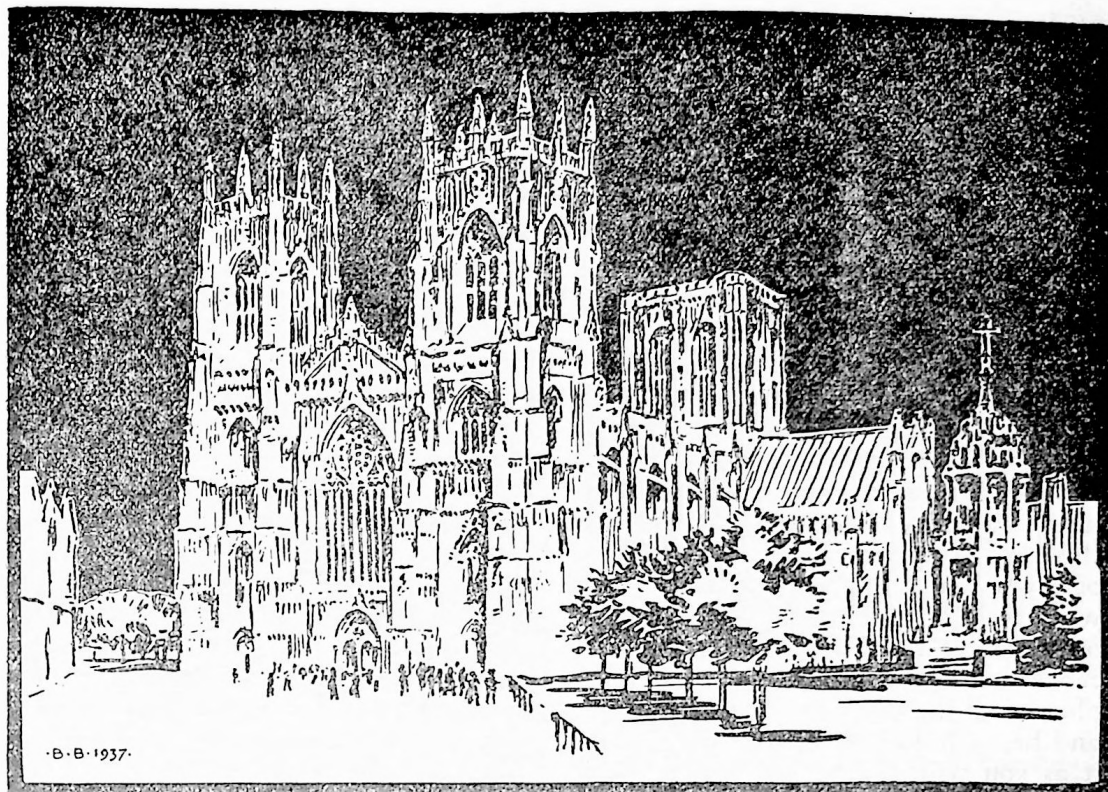
### Some Selected "Service" Articles previously published in the "Journal"

*A limited number of most of the back issues are available for units not possessing a set. (Price 6d.). Names and addresses of societies mentioned may need revision and should be checked.*

	Page.	On Helping the ex-Borstal Boy . . . . .	Page.
<b>THE BLIND.</b>		Mar., 1927. 93	
A Job for Dark Days. (Braille). . . . .	Dec., 1931. 496	<b>COUNTRYSIDE.</b>	
Helping the Deaf-Blind . . . . .	Apr., 1936. 149	This England and Ourselves . . . . .	Apr., 1936. 152
Holidays for the Blind . . . . .	Mar., 1937. 113	Building a Village Institute . . . . .	July, 1929. 254
Open their eyes that they may see. (Blind in India). . . . .	Feb., 1931. 76	Toc H in the Village . . . . .	Oct., 1937. 305
<b>Boys (a) General.</b>		Dec., 1937. 395	
High-hearted Service (The Prince of Wales' Challenge). . . . .	Feb., 1932. 41	Aug., 1935. 320	
The Call of the Boy . . . . .	Mar., 1937. 96	A Village Library . . . . .	Aug., 1935. 320
Boys' Working Hours . . . . .	June, 1931. 238	<b>DEAF AND DUMB.</b>	
Overworked Boys . . . . .	May, 1935. 193	Toc H and the Deaf and Dumb . . . . .	Dec., 1926. 450
To-day and To-Morrow (Boys' leisure time) . . . . .	Mar., 1935. 100	<b>HOUSING.</b>	
Further Education for All . . . . .	Mar., 1935. 111	Special Housing Number . . . . .	Feb., 1934. —
The Friendly to the Lonely (The friendless young worker) . . . . .	Apr., 1937. 141	Jobs, Various, I. . . . .	July, 1935. 273
A Community Need (Boys on new Housing Estates) . . . . .	Mar., 1937. 107	<b>LEPROSY.</b>	
Sea-Going Boys at Home . . . . .	Mar., 1932. 126	Cleanse the Leper . . . . .	Jan., 1934. 8
Wayward Youth . . . . .	May, 1936. 177	To help the Leper . . . . .	May, 1937. 189
<b>(b) Practical.</b>		<b>PLAYING FIELDS.</b>	
I Serve—How a man can help boys . . . . .	Feb., 1932. 44*	Playing Fields for All . . . . .	June, 1929. 219
The Boys' Club Movement . . . . .	Feb., 1929. 51	Play Leadership . . . . .	Aug., 1935. 318
The Boys' Club Member . . . . .	Feb., 1930. 45	Team Games . . . . .	Nov., 1933. 346
Understanding the Boy . . . . .	Mar., 1937. 100	<b>PRISONS.</b>	
The Opening Door (Literary and aesthetic activities) . . . . .	Mar., 1937. 104	A Job for Older Toc H Men . . . . .	Feb., 1931. 58
Thorborough sees it through (How to set about things) . . . . .	Oct., 1934. 363	<b>SICK.</b>	
<i>Four Special Ventures—</i>		Hospital Libraries . . . . .	July, 1937. 255
(a) Talbot House, Southampton (for Sea-going Boys) . . . . .	Oct., 1935. 340	How Toc H can help Medicine . . . . .	June, 1936. 245
(b) Training Boys and Men (Wallingford Farm Training Colony) . . . . .	June, 1934. 248	The Service of the Sick and Disabled—	
(c) Toc H in Business (Boys in a business-house) . . . . .	Nov., 1934. 406	(1) State Medical Services . . . . .	Apr., 1933. 147
(d) The Mended Home (Club in a new Housing scheme) . . . . .	June, 1937. 221	(2) The Part of the Voluntary Worker . . . . .	Apr., 1933. 148
Toc H and Scouting . . . . .	June, 1936. 11	<b>SHOWFOLK.</b>	
Scouting among Cripples . . . . .	July, 1929. 247	Swings and Roundabouts . . . . .	Nov., 1928. 449
Heddingham (Scout Training and Employment scheme) . . . . .	Feb., 1937. 60	Jobs, Various, II. . . . .	Aug., 1935. 320
The Sunday School Teacher . . . . .	Oct., 1936. 313	More Swings and Roundabouts . . . . .	Jan., 1938. 30
"After-Care" as a Toc H job . . . . .	Nov., 1928. 456	<b>SUNDAY NIGHT CLUBS.</b>	
		Sunday Wayfarers . . . . .	Feb., 1935. 54
		<b>SPECIAL AREAS AND UNEMPLOYMENT.</b>	
		A Judicious Report . . . . .	Jan., 1937. 25
		Allotments for the Unemployed . . . . .	Jan., 1933. 8
		The Post is going between . . . . .	Feb., 1935. 51
		July, 1937. 9	
		<b>WAYFARERS.</b>	
		The Homeless Poor . . . . .	May, 1937. 179
		The Franciscan Way . . . . .	Dec., 1932. 429
		Wayfaring men though fools . . . . .	Aug., 1932. 285
		Foxes have holes . . . . .	Apr., 1932. 157

\* Reprinted as a pamphlet. A limited number available on application to the Registrar. Price 1d.





*York Minster, reproduced from the two-colour picture on the cover of the Festival Programme.*

## A FESTIVAL SERMON

*The sermon preached by the Right Rev. H. J. EMBLING in York Minster at the Toc H Festival 'Act of Worship' (see page 12) on Saturday, December 11, 1937.*

IN the 13th chapter of the Gospel according to St. John it is written—"I have given you an example, that ye should do as I have done to you."

That example was the washing of the feet, the example which was to guide and inspire the lives of the disciples of Christ. It typified the service which each must be prepared to give. There could be no task more menial, no task so utterly devoid of any hope of honour, recognition or reward. The slave who cooked might earn some praise, the man who served might receive some notice, but he who washed the feet performed a task which offered

scope for neither enterprise, praise, honour or recognition.

The admonition of our Lord might seem at first to suggest that we must disregard or leave unused those abilities with which God in His goodness has thought fit to endow us, to be in fact a direct contradiction of the teaching of the Parable of the Talents. But it is the spirit which is to lie behind the service rather than the form of that service itself which our Lord is concerned to impress upon His disciples. Indeed He Himself had endowed His disciples with gifts for the service of others—the gift of power over

unclean spirits to cast them out, the gift to heal all manner of sickness and all manner of disease, and He sent them out to use those gifts. But He warned them that the gifts so given must be used as utterly and as ungrudgingly as they had been received. There must be no thought, no expectation of honour, thanks or recompense; there must be no insistence on the country of those whom they would serve. He himself washed the feet of all the disciples, even of him who He knew would betray Him and of those who would deny Him. The disciples were warned that they must not regard the gifts conferred upon them as a means of winning popularity by enabling them to force their gifts upon others; they must be bestowed as utterly and as lavishly and with as little discrimination as they had been received. It is not without significance that in this present age St. Christopher of all the saints receives most notice, and he, so history or legend tells us (have it as you will, it does not matter at all) was endowed with military skill, yet spent at God's command all his life carrying travellers across a stream, at their convenience, not his own, without regard to individual merit and without expectation of reward. Their need was their only claim. Those who desire to serve their fellow men have joined Toc H, throwing whatever gifts or abilities they have into the common pool. Some have brought spiritual wealth, some material advantage, some the ability they had gained through their training, but all brought the greatest thing of all—theirself. For twenty-two years that treasure has grown.

It is not difficult to set out upon a journey of adventure when we are young and strong, when everything seems fair and the going smooth, but it is not so easy when we are growing tired, when storms are gathering round, and when

the way seems all uphill. It will not be difficult in the warmth of this Festival, when the spirit of adventure burns brightly within us, to deem no demand too exacting, no condition of service too severe, no sacrifice too great. Our Elder Brethren were asked to give their lives and to die. They died. We are asked to give our lives, to scorn the way of safety, and to live, and in the flush of our corporate thanksgiving we say, "We will so live." But it is not how we feel to-night, it is what we do, what we say, how we live hereafter that matters. There is yet to come that early morning chill, the bleak experience of daily life, that lack of appreciation, that bitter misunderstanding which seems almost malicious, that disappointment and despair which tells one that kindness has been wasted after all. Then it is that the spirit of reckless adventure dies down, the fervour of love grows cold, and that settled form of selfishness which masquerades as prudence makes its voice heard.

What is to be our safeguard, our shield from the daily chill that comes from contact with a frost-bound world? It is the knowledge of the strength and power of God. It is in that strength that we can go forward. After bidding the disciples do as He had done Christ bestowed the life-giving sacrament of His Blood and His Body whereby throughout the ages those who would follow Him may receive the gift of His life to make their lives like His. By that strength and in that spirit (without which all service is in vain and is distasteful both to God and man) you will be enabled to serve all who come your way, hoping for neither notice, honour or reward, but serving indiscriminately all for whom Christ died, so that at the last when your great birthday comes you may carry with you and lay before the throne of God a life not lived in vain.



# BIRTHDAY FESTIVAL AT YORK

DECEMBER 11-12, 1937

*Being the Twenty-second  
Anniversary of the opening  
of Talbot House in Poperinghe.*



AFTER the crowded weeks of the Coming-of-Age Festival of 1936, the week-end Festival of 1937 was a modest and homely event. It was none the worse for that, for it gave ample opportunity for members to meet in more leisurely and intimate fellowship than the great numbers of a Festival on the grand scale make possible. In all, about fifteen hundred members of Toc H and one hundred of L.W.H. assembled in York. Most of the country, from North to South, lay under snow. A biting air filled the city of York and the streets were coated in ice. In spite of

this only a few were prevented by impassable roads from reaching the scene of operations. Some representatives of new Branches, for instance Perranporth in North Cornwall, travelled long distances through the night, with many changes and delays, in order to bring their Lamps to be lit for the first time. There were gay reunions on the trains all along the route for parties which came from a distance, and special coaches on the London train on Saturday afternoon brought a compact body of about a hundred.

## AN ACT OF WORSHIP

The first event was the service in York Minster at 5.15 p.m. No one could remain unmoved by the scene. The nave of the largest and, many would say, the grandest Gothic church in England was filled from end to end with a congregation, mainly of men. Under these soaring arches, especially at night when great shadows hide the limits of the building, an individual becomes a pigmy. But the lights shone down upon close ranks, united in fellowship and purpose, and it was a scene of warmth and joy.

A procession of Toc H padres, the black gown of Free Churchmen freely interposed among the white surplices of Anglicans, entered and took their places. A few minutes afterwards came the choir, some of the Minster clergy and the Archbishop of York with his long scarlet train. And so the picture was complete—white and black and scarlet, the green and gold of the nave altar against the fretted shadows of the stone choir screen, the gleam of the gilded organ pipes rising before the intense darkness of the vaulted choir beyond.

The form of service was essentially simple, probably the simplest we have ever used at a great festival. It was called plainly "An Act of Worship," and so it was. It was prefaced by the printing of "a notice found in a Friends' Meeting House," which many had time to study before the service began. "The Quaker idea of worship," it began, "is not limited by the thought of a special sanctity attaching to one kind of building and demanding reverent behaviour on account of the sanctity." This has been found true by Toc H in the past when worshipping in such extremely secular buildings as the Royal Albert Hall and the Crystal Palace; it is equally true of so glorious a Christian shrine as York Minster. "It is something holy and wonderful which we are trying to build together" (the Quaker notice says) ". . . Let us be very careful that we do nothing that might hinder 'that Communion and Communication of the Spirit and Life of God,' as from one upon all and all upon one."

The Minster choir opened the service by singing S. S. Wesley's lovely anthem *Thou*

*wilt keep him in perfect peace, whose mind is stayed on Thee.* In this vast space where men's singing easily becomes a confused murmur of sound, the voices of boys rise as clear as the notes of a bird and fill the place from end to end.

TUBBY conducted the whole service, in a voice which was made audible by amplifiers to everyone. It was divided into three clear sections, Penitence, Praise and Thanksgiving, and Prayers for a Right Purpose, and made use of portions of the Toc H litanies written for earlier Festivals, in which the responses give the congregation an active 'speaking part' in the worship. The lesson was read by the DEAN OF YORK, a good friend of Toc H, and the sermon preached by Bishop EMBLING (late Assistant Bishop in Corea, now Vicar of St. Paul's, Sculcoates, Hull).<sup>\*</sup> The three hymns were all familiar—*As with Gladness Men of Old, O Holy Spirit, Lord of Grace* and *Let us, with a Gladsome Mind*: they were sung with a grand volume of sound as by men determined with "one mind and one

mouth to glorify God." The ARCHBISHOP gave the Blessing at the end.

The great congregation which streamed out into the frozen streets felt that the Festival had been well and truly begun.

#### Eating and Sleeping

The Minster dominates all other buildings in York. It holds a great number of people and is, so to speak, out of scale with the rest of the City's places of assembly. Billeting visiting members and feeding them therefore presented difficult problems for the Festival Committee. The first was overcome largely by the readiness of the Military Authorities to allow our men to sleep on the floor of Fulford and Lumley Barracks in Army blankets. In the second emergency, that of a feeding place, Messrs. Rowntree's met us by granting the use of the large workers' canteen in their factory. To this warm and well-lighted place the crowd repaired after the service for high tea; they met there again next morning for breakfast and again for lunch. And they found it a very jolly *rendezvous*.

### THE FESTIVAL EVENING

The co-operation of York citizens also contributed much to the Festival Evening. No one could have given more ready help than did those in charge of the Exhibition Buildings to make their big hall suitable for a Toc H Lamp-lighting in its traditional form. The high and ample platform is backed by steep tiers of steps, on which the bearers of Lamps and Banners, old and new, could be banked up, and on the top of these—against a background of the Toc H colours, with the Arms of Ypres (actually the shield of 'Mr. Valiant' from the Coming-of-Age masque) in the centre—the scarlet uniforms of the band made gay colour. It was a happy circumstance that this was the band of Lord Plumer's old regiment, the York and Lancaster, stationed at York. The silver Lamp which bears his name had been brought from its resting place in the Minster to head the procession, and his memory was in many minds. The band made gay music while the hall was filling and

backed us up splendidly throughout the evening.

The programme proper opened with the singing of two verses of the National Anthem—the second an improvement, too little known, on the original version:—

Kinsfolk in love and birth,  
From utmost ends of earth,  
God save us all!  
Bid strife and hatred cease,  
Bid hope and joy increase,  
Spread universal peace,  
God save us all!

#### Song and Speech

Then CYRIL WINN took charge of the singing. He conducted first—and almost inevitably—*On Ilkka Moor baht 'at*, the 'Yorkshire Anthem,' and followed it with the old English *Keeper*. His 'choir' of eighteen hundred was in stentorian voice.

Speeches followed. The first, very properly, came from the LORD MAYOR OF YORK (Alderman C. T. Hutchinson), who "on behalf of

<sup>\*</sup> This sermon is printed in full on page 9.

the citizens of this historic City extended to Toc H a very warm and cordial welcome." He and the Lady Mayoress spent the whole evening in our company and were to be found singing carols at the end as heartily as anyone.

The Chairman of the evening was to have been LORD MIDDLETON, who has served long and actively as Chairman of the East Yorkshire Area Executive and had for months of preparation worked as Chairman of the Festival Committee. Major W. H. CARVER, M.P., who took his place, had at once to strike a serious note by announcing that Lord Middleton was lying very ill in London and asking the thoughts and prayers of all present for him. Later in the evening a telegram, addressed to the Chairman, was read:—*"Greetings to you and to all present and many regrets at enforced absence.—Middleton."* "On December 11, 1915" (Carver now reminded his audience) "Talbot House was opened in Poperinghe. That was the beginning of a wonderful movement, to which I have been proud to belong since the very start. December 12 is also the birthday of the Founder Padre of Toc H, and we all wish him many happy returns of tomorrow" (loud cheers).

TUBBY then took the floor. After reference to "beloved Guy Middleton" and a plea that no one of his audience should sleep that night without remembering him in prayer,\* he said that each member present represented thirty others, twenty at home and ten overseas. Then, to introduce what he was about to say, he read a message received from Calcutta—*"Salaams from Toc H in India and all our best wishes to the vast gathering at York and to that great Viceroy and Member of our Family, Lord Halifax. From many hundreds of miles and from the four points of the compass are gathered here representatives of twenty-three units in India to send the Light on its way and keep our solemn vigil. Our thoughts will be homeward and our prayers will go up for you.—ELLIOTT, Chairman."*

\* It is a fact which ought not to be thought remarkable by men of faith that Lord Middleton was "healed from that self-same hour." He was dangerously ill with pneumonia, but during the night of the Festival his illness took a turn so unexpected that it surprised his doctor, and he is now on the way to recovery.

He went on: "This is a Birthday and a Chain of Light. I take the Birthday first. At twenty-two Toc H cannot expect so many presents as it received when it was very young; but, none the less, I have good news for you. The first and best is that Lord Halifax, who lights our Lamps by order of the King, has himself consented to become our President elect and designate. Ten years ago, or very nearly that, when he was Viceroy in most troubled times, he visited Calcutta, and decided, most quietly, to join our rank and file. The private membership he there received was symptomatic of his way of working." Turning to Lord Halifax, he continued, "We beg you, Sir, to think of us tonight as men who are impatient to do better. We recognise your weight of public cares; if you can spare us time, we beg you will. We do not claim to be more than we are. Toc H has scarce begun to play its part, but actually, if Toc H were subtracted from fifteen hundred places in the world, it would be a grave loss all round the map. You, therefore, both as member and President, mean much to us; your coming is a strength, and what you say and what you do tonight will influence our common life for good."

### The Lighting of the Lamps

The central point of the evening, the Lamp-lighting, was now approaching. Amid tremendous applause Tubby conducted LORD HALIFAX, who was to light the new Lamps on behalf of H.M. The King, to the platform. The speakers' table was removed, the well-known pedestal for the Prince's Lamp put in its place before the Lamp-lighter's chair. The Lamps, Rushlights and Banners of Yorkshire Branches and Groups began to advance steadily up both sides of the hall and to take their places on the higher tiers above the platform. At the same time, to the band's solemn music, the Plumer Lamp, followed by the Prince's Lamp, borne as usual by "THE GEN" (Private Petuifer) and accompanied by



the big banner of India and Burma, moved in slow procession up the centre of the hall. As "Gen" set the Prince's Lamp on its pedestal, Lord Halifax stood and held him for a minute or two in smiling talk: then he sat down and the Lamp-lighting at once began. The Lamps came up the steps to the platform in a steady, slow stream, each followed by its banner; the bearers knelt, alternately to left and to right of the Prince's Lamp, while Lord Halifax lit the Lamps they bore; the banner-bearers stood a little apart, wheeling so as to show to the audience for a moment a name and a bright piece of heraldry, then turned again and followed their own Lamp, now lit for the first time, to their places on the tiers behind. This is the old ritual of national Festivals, varied since the beginning in 1922 only in small details to fit the stage upon which it has to be enacted. It never fails in its simplicity and the beauty of the picture which is gradually built up.

This year the new Lamps numbered ninety, the sum of new Branches promoted since the Coming-of-Age in June, 1936. Of these, twenty go overseas—five to Australia, two to Canada, five to New Zealand, four to South Africa, one to Burma, one each to 'Lone Units' in Belgium, Jamaica and Mauritius. None of these is more remarkable than the Lamp for West Fort, in the Transvaal, dedicated to the memory of Father

Damien—for this is the first leper unit of Toc H in the world. It is interesting and gratifying also to notice that no less than fifty-four of the ninety new Lamps bear dedications to others than men who fell in the Great War. Toc H is learning that the roll of its Elder Brethren does not begin and end with the names of those who gave their lives in the tragedy in which it was cradled: the "great cloud of witnesses" belongs to all times and receives continual reinforcements.\*

### The Ceremony of Light

As the stream of new Lamps flowed up the hall, on to the platform, paused to be lit and passed on to take their places in the ranks behind, four Assistant Lamp-lighters received tapers kindled at the Prince's Lamp and began to light the Lamps and Rushlights of the Yorkshire Branches and Groups which were waiting on the upper tiers behind the platform. These Assistant Lamp-lighters were P. SUTHERLAND GRAEME (Chairman of the Central Executive), Alderman E. J. MORRISH (Chairman of the West Yorkshire Area Executive), Colonel R. ATKINSON (Chairman of the Northern Area Executive) and 'BOBS' FORD (Administrative Padre). The two last-named were taking the places of the EARL OF HOME (Chairman of the Scottish Southern Divisional Executive) and CYRIL PEARSON (who succeeded 'Bobs' Ford

\* The new Lamps, in order of their promotion and lighting, were:— Faversham (Kent), Kingsbridge (Devon), Portland (New South Wales), Mauritius, Barrow-in-Furness (Lancs.), Hurstpierpoint (Sussex), Kingston (Jamaica), Reigate and Redhill (Surrey), Buckland (Kent), Minehead (Somerset), Devonport (Devon), Torquay (Devon), East Sheppey (Kent), Tonbridge (Kent), Walmer (South Africa), Colchester (Essex), Ilkley (Yorks.), Sandown-Shanklin (Isle of Wight), Fishponds (Bristol), Haywards Heath (Sussex), Invercargill (New Zealand), New Plymouth (New Zealand), Padiham (Lancs.), Ruislip (Middlesex), Widnes (Lancs.), Hawkhurst (Kent), Treforest (Glamorgan), Biggleswade (Beds.), Chesterton (Cambridge), Hemel Hempstead (Herts.), Morley (Yorks.), Ossett (Yorks.), Stirling (Scotland), Alton (Hants.), Charleroi (Belgium), Cheadle Hulme (Cheshire), Fleet (Hants), Gorton (Manchester), Haverfordwest (Pembrokeshire), Henfield (Sussex), Newington (Hull), Seaford (Sussex), Trowbridge (Wilts.), Twerton-on-Avon (Somerset), Wigton (Cumberland), Aston Manor (Birmingham), Aylesbury (Bucks.), Beckenham (Kent), Bozeat (Northants.), Burgh (Lincolnshire), Cheriton (Kent), Elmwood (Winnipeg, Canada), Humberstone (Leicestershire), Krugersdorp (South Africa), Netherton (Worcs.), Penge and Anerley (Kent), Rotherhithe (London), Rusthall (Kent), Wednesbury (Staffs.), Yardley (Birmingham), Geelong West (Victoria, Australia), Thebarton (South Australia), Christchurch North (New Zealand), Farnham (Surrey), Hampstead (London), New Hanover (South Africa), Perranporth (Cornwall), Pickering (Yorkshire), Ponders End (Middlesex), Putney (London), Shirehampton (Bristol), Tetbury (Glos.), Timaru (New Zealand), Wellington South (New Zealand), Westfort (South Africa), Yenangyaung (Burma), Cessnock (New South Wales), Narrikup (Western Australia), Aintree (Liverpool), Boroughbridge (Yorks.), Burton-on-Trent (Staffs.), Dunfermline (Fife), East Grinstead (Sussex), Hayes (Kent), Hemsworth (Yorks.), Orpington (Kent), Polmont (Stirlingshire), Sandwell (Birmingham), Seaham Harbour (Co. Durham), West Vancouver (British Columbia).



as All-India Padre and is now Hon. Chief Overseas Commissioner), who were prevented from attending.

The band now changed its stately march to the opening bars of *Thou, Whose Almighty Word*, and everyone rose to their feet to sing. As the last of the new Lamps reached the platform during the third verse, the lights began to go out at the back of the hall. And as they sang—

Move on the waters face,  
Bearing the lamp of grace,  
And in earth's darkest place  
Let there be light

the last electric lights on the platform went out and Tubby repeated the final word of the hymn as a command—"Light!"

This also was the signal now for the bearers of a hundred and fifty Lamps and Rushlights to lift their flames slowly and hold them aloft. This silent upward movement of the mass of golden light was a most beautiful and moving gesture. It was like sunrise upon "earth's darkest place," a true symbol of what the action of Toc H should try to be.

As the familiar words of the Ceremony were said, everyone was aware that this, the greatest gathering of Toc H upon this night, was bound in the closest tie with far more than a thousand others. All round the world in succession, throughout the twenty-four hours now passing, the units of Toc H, men in fifties or in handfuls, were 'standing to' their Lamp or Rushlight, with the same words on their lips. 'Light' at York was but one link in the World Chain of Light. This year it had started from Calcutta Cathedral some six

hours earlier, that is, at 9 p.m. by standard Indian Railway time. And it had been begun by the lighting of the silver Lamp of India, which bears the name of Roberts of Kandahar and which, by a happy coincidence, was the gift of Lord Halifax himself, when (as Lord Irwin) he was Viceroy of India. Tonight by a simple act Toc H, world-wide, was reminding itself of its unity.

The Silence fell, the words of Re-Dedication received a deep-throated response—"And glorify our Father Which is in Heaven." The Lamps and Rushlights were lowered and extinguished; the electric lights in the hall came on again; and the audience sung the last triumphant verse of the hymn—

Boundless as ocean's tide  
Rolling in fullest pride,  
Through the earth far and wide  
Let there be light.

And then they sang Blake's *Jerusalem*, without which few great Festivals have passed for many years.

### Some Messages

There followed a short interval, in which men moved about and greeted each other gaily. They were called to order by a fanfare of trumpets and settled down again to some cheerful music by the band.

BARKIS then read some messages. First a reminder that the Upper Room at Poperinghe had not been left in darkness during the Chain of Light—*The Old House, Poperinghe, where Brussels members are standing by to light the Lamp, sends greetings.\**

\* The following message from Toc H India to the little body of Brussels members who were "standing to" the Lamp in the Old House for the Chain of Light, did not reach its destination in time. It has since been received at Headquarters, its typing almost illegible by immersion in sea-water. For the message was carried in the air-mails of the ill-fated flying boat *Cygnus*, which crashed at Brindisi, with the loss of two lives. Salvaged from the Mediterranean, it reads:—*To those who will be gathered in Talbot House on the night of Saturday, 11 December, 1937, for the Ceremony of Light Toc H in India sends greetings!*

*Our units widely-scattered from the far North-West Frontier to Burma, Soldiers and Airmen, Civilians, Europeans and Indians will also be standing to their Lamps and Rushlights on that night.*

*In the All-India Chapel of Remembrance in Calcutta Cathedral representatives of 19 Branches and Groups will take their part in the lighting of the Lamp which starts the Chain on its journey round the World. They will come many hundreds of miles from the Burma Oilfields and the Kolar Goldfields, from Karachi, Quetta, Kohat and Peshawar, from Agra and Meerut, from Multan, Jubbulpore and Ambala, from Madras, Trichinopoly, Secunderabad, Bangalore, Calicut and Ootacamund—a gathering of Toc H in India which but two years ago would have seemed beyond the bounds of possibility. And so, as we keep our solemn 24-hour vigil, we shall be thinking of those like yourselves who in every part are on Guard with us for Duty and the things of God.*

Messages from some countries overseas were then read:—

From the AUSTRALIAN Executive, Bob Wood, Alan Cowling and all members in Australia: *to those in gathering assembled under the shadow of the ancient Minster, greeting! We on this side of the world salute our brethren. . . . We have asked you to light the Lamps for our five new Branches and with confidence we commend these Branches to you for the high standard they have attained. May 1938 be a year of many blessings to you and yours!*

From NEW ZEALAND: *Greetings from "down under." We also are apprenticed to the trade of "Bridge Builders."*

From SOUTH AFRICA: *To the Toc H gathering at the Birthday Festival in York, loving greetings from the Southern African Headquarter's staff and from the rest of the Family out here. You and other branches of the Family all over the world will be very much in our minds when we take part in the Chain of Light.*

From SOUTH AMERICA: *Toc H Argentina with you in spirit.*

From the MIDDLE EAST: *Harry Moss thanks (Tubby) for message. Work goes on. Birthday greetings from Rutbah.*

(For message from INDIA, see page 13.)

With P. SUTHERLAND GRAEME in the chair, LORD HALIFAX then rose to speak. He was received with renewed applause.

#### Lord Halifax speaks

Lord Halifax said: "Fellow members and friends of Toc H. My first duty is to read to you a message from HIS MAJESTY THE KING, our Patron. It is as follows:—

"As Patron of Toc H, I send my best wishes to the members assembled in York for the Birthday Festival. I am confident that in the coming year they will spare no effort to cultivate among their fellows the spirit of mutual understanding and voluntary service, which it is the aim of Toc H to apply to the urgent problems of today.

"The Queen, as Patroness of the Toc H League of Women Helpers, joins with me in hoping that this spirit will be

strengthened by the World Chain of Light, in which, on its way round the world, your gathering is taking its part tonight, and which will, I feel sure, bring inspiration to members of Toc H in every land.

"GEORGE, R.I."

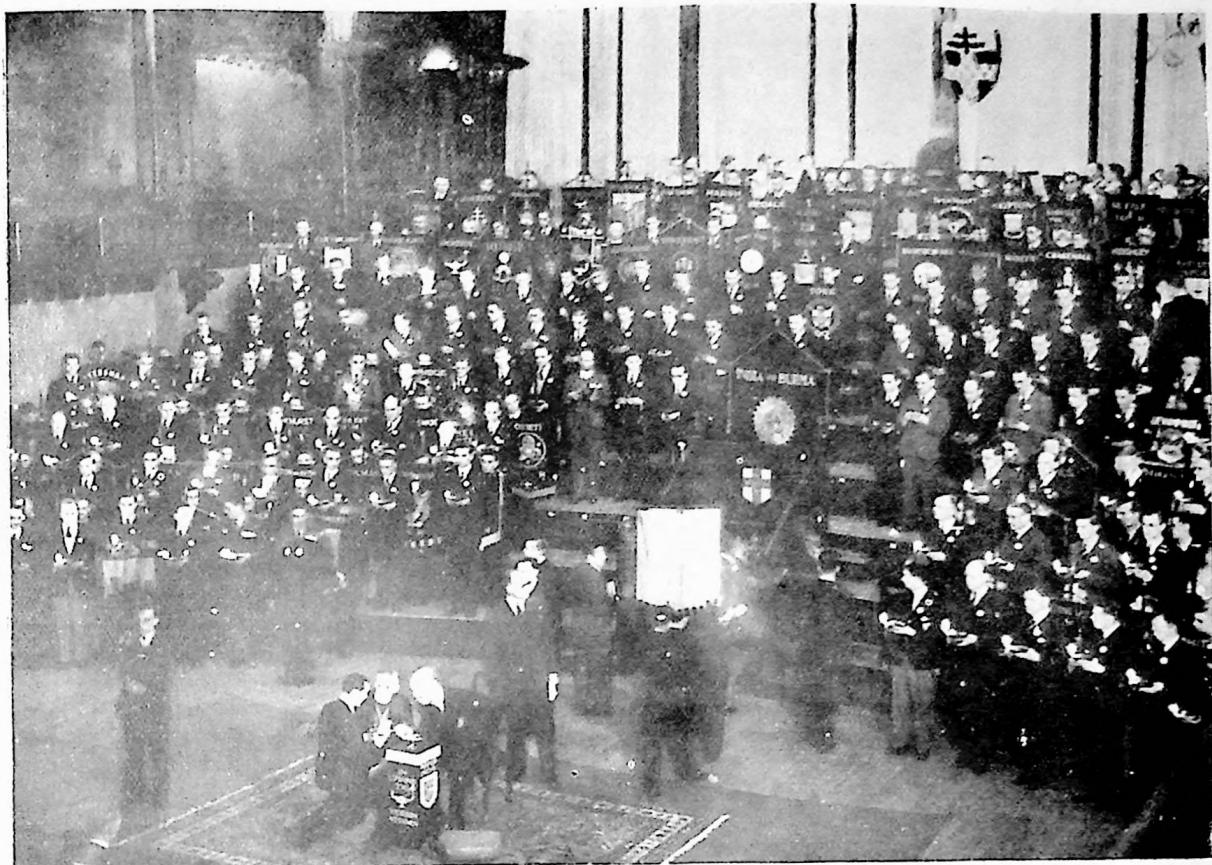
(loud cheers)

"It is a great privilege for anyone to be allowed to fill the rôle that your kindness has entrusted to me tonight. Most of all it is a privilege to act as the chief representative here for Yorkshire is the capital city of the best county in England (laughter and cheers).

#### The Spirit of Unity

"With your permission I want to say a few words, and in those words I want to try to tell you simply what Toc H seems to stand for to me. You all know its history. It was founded originally, I suppose, partly in commemoration of one who had been a great inspiration to his fellows, and more particularly to try to keep alive some of the best things that the horrors of twenty-three years ago brought to mankind. Those best things they tried to keep alive were the spirit of unity, that oneness of purpose that so wonderfully bound men together at that time, and the spirit of selfless service at its best. We are all conscious in our several ways, I suppose, of that unity, that call to service in our families, our home circles, our friends and our clubs, and, it may be, in our trades' unions, and we try to be loyal to it. And as we are doing that, a strange thing often comes across our minds, which is this: that each and every one of these loyalties depends all the time for its vitality upon constantly making efforts to reach out for, to be, and to do something bigger. A man or a family that thinks only of itself becomes a very bad citizen, and so it is right away through the whole concentric circle of small loyalties right up to the top. A nation that only thinks about itself and has no room in its picture for the greater service of man becomes not a help to its fellow-members or to humanity, but a nuisance.

"Well, if that be true, then I am sure it is a very profound law of life. I am sure that



FESTIVAL EVENING: THE LAMPLIGHTING  
*Photo, by courtesy of 'The Northern Echo'*



FAMILY GATHERING : TURBBY SPEAKS  
(Photo. by courtesy of "The Northern Echo")

the fact that it is a law of life means that it comes from something very deep, which I am not going to speak about tonight. But it comes from the relationship, whether we understand it or not, that exists between every human being and his God, and that gives the relationship that exists, or ought to exist, between individual men one with another. If that is so, Toc H is no exception to the general law of life: Toc H, like every individual man, every society, every loyalty, must always be reaching out for something bigger and wider than itself. That is the inspiration which has brought us, in our several ways, into Toc H; that is why we love it and wish to serve it. That is the spirit which has led Toc H into all its manifold activities.

"If that work is to go on it must constantly be seeking new outlets for its energies. That is why the new work of Toc H in regard to leprosy is one of the best things I think Toc H has ever undertaken, and it has set an example which is going to carry that work into many parts of the British Empire. I thank Toc H for that.

#### *The other man's Point of View*

"Along with that spirit of service Toc H is maintaining the spirit of unity. Many of us here, I hope, will emphasise that unity in the highest way we can tomorrow morning, and it means, and must mean, everything to us, that comradeship which binds us all together. How can we better symbolise that than by the Chain of Lamps bringing new light into all the rough and dark places of the world? Someone said just now that Toc H existed to make men understand each other better. One of the difficult things today is just that: for every man to understand simply what the other fellow means. All this advance in science—the telephone, wireless and the like—which ought to bring people closer together, often magnifies misunderstanding, and there is no more helpful resolution each morning than to try to see the other fellow's point of view (*cheers*).

"To illustrate that I will tell you a little story. During the Battle of the Somme my unit happened to be out of beer, which for

some of us was the worst possible disaster. We sent our mess sergeant to get a barrel of beer from the officers' mess. He came back with it, and when we tasted it, it was not worth drinking. I said to the man 'Take it away.' He said, 'Shall I give it to the men, Sir?' I said, 'We are unable to drink it, certainly.' The next morning I said to the sergeant, 'What happened about the beer?' 'Well,' he said, 'the men said it was just right. What they said was that if it had been any worse they could not have drunk it; if it had been any better they would not have got it' (*loud laughter*). I am bound to say that was true (*renewed laughter*). That has always stuck in my mind as to the importance of understanding the other fellow's point of view.

#### *Unity is Strength*

"One more word. I suppose there is no one when he looks out over the world today, here and abroad, who is not conscious of how powerless any of us seem to be to do anything about it. All of us members of Toc H must have that feeling from time to time. Whether our lot be cast in one scene or another does not matter very much. What does matter is the way in which we try to do our job, whatever it is. I expect every one of us feels sometimes lonely and disappointed. Well, I think the answer to that is to remember that we are all working together in the movement, and if we insist on keeping together in thought and memory all the time, we have a great reserve of strength at our call when we fall into moods of despondency and depression. If we can set about our daily task in that spirit we can put something into it that will be vital.

"May I say in all sincerity and in all humility that no one whom accident has made, as it has made me, have some humble part to play in the affairs of this country in relation to other countries, nobody could possibly do that or feel any heart in doing it, unless they felt all the time that they had the support and the goodwill and the prayers of hundreds of thousands of people in this country and all over the world. Therefore



let no man and no woman think that they cannot affect the course of the world in that way. They can, and it is a great responsibility which rests upon every one of us in this room and out of it. I pray God we may be worthy of it" (*loud cheers*).

#### Prayers and Carols

As the speaker ended, KENNETH BLOXHAM (South Western Area Padre) came on to the

platform and led Family Prayers. And as a final act the standing audience sang two Christmas carols—*The First Nowell* and *O Come All Ye Faithful*. The effect of the swelling chorus of *Nowell* was magnificent, and the second carol was sung with an even greater expression of thanksgiving and joy. It was the right ending for a most memorable evening, which impressed even the outsider by its spontaneousness and sincerity (see p. 20).

### THE FESTIVAL SUNDAY

If York had been blanketed all Saturday by thick winter gloom, Sunday dawned gloriously clear. In the early light the Minster towers rose clean-cut against the sky, and very soon winter sunshine glistened on the snowy grass and ice-coated streets and tempered a biting air. At 8 o'clock some 500 members were gathered in the Minster and a good congregation in Wesley Chapel in Priory Street for their Communion. Breakfast in the canteen at Rowntree's, where the sun streamed in through big windows, brought both bodies of worshippers together in most cheerful spirits. Many of them afterwards tramped through slippery streets to one or other of the churches where special sermons were being preached by Toc H padres at the morning services. At the Centenary Chapel in St. Saviourgate, KENNETH BLOXHAM (South Western Area Padre) was the preacher; at Holy Trinity, Micklegate, JIM DAVIES (North Western Area Padre); at Wesley Chapel, ARTHUR HOWARD (Area Padre, Scotland); at York Minster, the BISHOP OF LANCASTER (Hon. Association Padre); at the Presbyterian Church in Priory Street, M. W. WILSON (Hon. Padre of York Branch); and at St. Olave, Marygate, 'BOBS' FORD (Administrative Padre). All had members in their congregations who would like to read again what they heard, but it is clearly not possible to print all six sermons on these pages and too invidious a task to choose between them!

Then the tide flowed back out of the centre of the city once more to Rowntree's factory for an early lunch, where some of the less disciplined expressed their feelings in song.

#### The Family Gathering

At 1.30 p.m. (for the meeting was to end punctually at 3.30 to allow many members to catch homeward-bound trains) the crowd were seated in the Assembly Rooms for the Family Gathering, which has long been the characteristic event of Sunday afternoon and the last of a week-end of Festival. The place is a fine old Georgian hall, rather in the comfortable 'grand manner' of Bath, with a close colonnade of grey marble Corinthian columns and plush-lined balcony boxes (which were captured early by the press photographers). The low platform, by good fortune, was set half-way down the length of the room, so that the audience, standing, sitting on chairs, or, for the most part, closely seated on the floor, formed a 'family oblong' facing it from all sides save the back. Very quickly a thick haze of tobacco smoke filled the whole place, and through it the tall columns, the red and yellow hangings between them and the rows of human faces, all mellowed into a dim glow under artificial light, really made a warm and delightful picture. By contrast with this decorous building, Toc H, as Hubert Secretan said, revealed itself as not a 'respectable' society.

'Mac' (C. J. MAGRATH, of Sheffield) took the chair with characteristic liveliness. A special song-sheet, embellished with comic little drawings, was handed out, and the first act was to sing. *Rogorum*—a true revival nowadays, for it was sung to a sure death in the early years of Toc H after the war—went very well indeed, and so did a parody of the 'Payneham Ditty,' which long ago leaked out of Australia all over the Toc H



world. The London visitors were made to feel at home—or a bit awkward—by singing one verse all for themselves—

After two dyes in Yorkshire, we've fallen in luv  
Wiv the wye that they talk and the wye that  
they shuv,  
And when next we're in London and miss the  
last booss,  
We'll no longer say 'bother!', but gently say  
'cooss!'

Tra-la-la—'ip 'oorigh!

As we still prefer Cockney we'll call it a dye.

And then, just to show that any Toc H crowd can *sing* if it wishes, they challenged the evergreen beauty of *Drink to me only*, without destroying it.

Speeches followed. The Chairman prefaced them with the strictest warning about a time-limit. "If he steps over it," he said, "I shall have no hesitation in strangling the Archbishop." At that moment His Grace, just arrived, poked his head round a pillar and waved to the audience, amid enormous laughter.

### Tubby brings News

TUBBY, arriving with his dog 'Smuts' (who at once 'took the chair'), was the first to speak. During the prolonged applause which greeted him he removed his coat, revealing a grey woollen waistcoat, and then got down to business at once. His time, he said, was short, for he was due to address a gathering of the L.W.H., assembled elsewhere in York. In this connection he had good news to give. "The League of Women Helpers, bless their hearts, whose loyalty and love has been invaluable, have been long homeless," he said. "They have now a home, and in the spring Her Majesty the Queen has promised to behold it. It is a fine old house in Crutched Friars, near to All Hallows, to 42, Trinity Square. Other good news, in manifold directions, must be postponed, except perhaps the last, which is that you are to despatch me again, only for two months; I am going out to Gib., and then to Malta. Next Saturday I sail for the old Rock, to come again beneath the man I know, and you, too, know and trust, Tim Harington (*cheers*). That tideless sea, with the Rock at its entrance, is said to have been the cradle

of civilisation; to-day it is a greatly troubled pool, and our men guarding it from troubles spreading, go in and out to Malta and to Gib., and in both places they know fine Toc H. Harington House, which is now built and paid for, stands on the Dockyard wall, and welcomes men who are our unseen brothers in Toc H. The great House in Sliema, near Valetta, is hard at work, as Fisher would have wished. I hear on all sides of the good it is doing. Such are the fruits of Light."

\* \* \* \*

There followed, in rapid succession, utterances, limited sternly to two minutes each, from half-a-dozen representatives of Toc H overseas. The first was NORMAN BARNES, from very 'lone membership' in Ascension Island in mid-Atlantic. A delectable home, he said, which grows no grass and has no water: "I haven't had a bath for three years." After him came COLIN MACMILLAN, late of Montevideo, Uruguay; R. DRU DRURY, recently in South Africa; DOUGLAS BUCKLEY, of Karachi, India; B. R. KEMP, of Yenangyaung, Burma, which had received its Lamp the night before; and 'Doc' BOWERBANK, Chairman of the New Zealand Dominion Executive.

### Food for Thought

Lastly came two speeches which made a fitting climax to the week-end. For they summed up the faith which inspired Toc H, warned it against any light-minded approach to its great task and pointed the arduous way of its progress towards goals worth while. There is so much deserving of study in what HUBERT SECRETAN (Hon. Administrator) and WILLIAM TEMPLE, Archbishop of York (a President), said to the audience in York that it deserves to be read and re-read by the much larger audience of Toc H everywhere. These two talks are therefore detached from this report and printed together on pages 3—6.

At the end of his talk the Archbishop led home-going prayers and dismissed the Festival crowd with his blessing.

\* \* \* \*

It had been a wonderful week-end, all the better because it was 'manageable' in scale

and straightforward in its programme. The smooth working throughout gave no hint of the many difficulties which had had to be overcome in the previous weeks of preparation, nor of the unremitting work of the organisers and stewards on duty during all its events. There had been constant backing from 'old hands' at Headquarters, who have

seen many past Festivals through all their stages, but the brunt of the work and the greatest share of credit and thanks were due to two men on the spot—GEOFFREY JOHNSTON and ALEC GAMMON. In the face of the effort and the success it would be absurd to revive an old fiction that "We don't give votes of thanks in Toc H."

### A Gathering of the L.W.H.

On Sunday afternoon visiting members of the L.W.H. foregathered with Yorkshire members in a room conveniently near the station. Many had to catch trains by 4 p.m., but there was still time for talks of the informal kind from Mrs. BROWN (who was chairman), Mrs. HORNE, Mrs. ELLISON, the FOUNDER PILOT, Miss WOLFE and other members of the staff. Some expressed themselves in rhyme: others through the more ordinary medium of halting prose: none (mercifully) were moved to song. Overseas members were welcomed and two representatives from York House, Felling, but the great event of

the afternoon was the arrival of 'Smuts', accompanied by the Founder Padre. After gracefully receiving a birthday present in the shape of a Rowntree's smoking outfit (he feared at first it was an autograph album and took refuge under the table!), TUBBY talked to begin with about the work at Gibraltar and Malta to which he is going for two months and for which he has asked the prayers of L.W.H.; and then about the wonderful gift of the house near All Hallows, which is to be for the strengthening and stabilising of women's work on Tower Hill, and both an encouragement and a challenge.

### An Outside Impression

It is not usually easy to discover how a 'family affair' like a Festival, which means much to a member of Toc H, strikes the outside observer. Newspaper reporters are popularly supposed to be 'hard-boiled' men, who conscientiously give the public what it wants without necessarily sharing the emotions they write about. But the following is the reaction of "a *Northern Echo* Reporter," recorded in his paper on December 13, under the heading "Sincerity of Toc H Ceremony at York." The reader cannot doubt the writer's own sincerity. He says:—

"The rather cold, bare lines of the interior of the Exhibition Buildings, York, the city's largest public hall, were never so attractive as during the Toc H Ceremony of Light on Saturday night. I had no idea that that great, airy hall could accommodate such a warmth of feeling.

"You cannot be a journalist and remain untouched by the many influences of your daily work. But most of them do not leave any 'scars.' You may think that journalists

become dead to the 'feelings' of courts, social life, sport and Church; you may think that they have become almost devoid of emotion. Do not make that mistake.

"While it is a fact that a reporter's job gives him so much insight into the doings of others that little short of a volcano eruption will thrill him in the ordinary course of events, it is not always so.

#### IT TOUCHED ME

"There were a dozen journalists at the Toc H Birthday Festival at the Exhibition Buildings on Saturday night. I walked home-wards with one of them. He is a man who has had twenty years' experience of news-gathering: he has seen 'all there is to be seen.'

"'What did you think of it?' he asked.

"'Well,' I said, 'I've been to many religious and other kinds of demonstrations, but I've never yet come across anything which has touched me quite as much.'

"We walked on in silence, in the snow, for several minutes.

#### LIKE A FAMILY PARTY

"‘Yes,’ he said, ‘I felt the same. That Ceremony of Light really did express something deep. You know those fellows had come from all over England, and some from the Colonies as well, just for a Birthday Festival. One felt that they had been brought there by a common urge; their sincerity, their eagerness and their unity. They were like a family party at Christmas.

"And yet there is an anti-religious movement in this country that is seemingly gaining some favour. How can anybody, after a meeting like that, think that there is not some deep living force working for the good of man?"

"I didn't try to find the answer. I know how easy it is to come to live a 'material' life. Ten years of uncertain hours of work and of late and week-end duties had, as so easily happens, been the hook on which I had hung my reasons for my divorce from the organised religion which attracted me in the

early 'teens. On Saturday night I realised for the first time what I have been missing.

#### SOMETHING THAT OVERWHELMED

"The Ceremony of Light, the first I had attended, could not have meant more to the two thousand Toc H members than it did to me. It was a revelation. The thought that that chain of light was going right round the world, linking up the peoples of many countries in a common Christian brotherhood was something that overwhelmed.

"It was only another rather inconveniently timed engagement when I set out for the Festival at 5 p.m. on Saturday. Five hours later, as we walked homewards, it had become something that will live in my mind for years to come, if not for ever—the sight of strong men from many lands, led by one of our country's foremost statesmen, proudly proclaiming their ambition to try to understand better the other fellow's point of view. I am a better man for that experience."

## MULTUM IN PARVO

✽ VISCOUNT HALIFAX, K.G., has accepted the office of a President of the Toc H Association, and Captain RODNEY SCOTT, A.M., R.N., and Cd. Shpt. GEORGE POTTER, R.N., have accepted the office of Vice-Presidents.

✽ The CENTRAL COUNCIL of Toc H will hold a special meeting in London on January 29. The annual meeting takes place on April 30.

✽ Members will learn with deep regret that the long-continued strain of the Registrar's work has caused a temporary breakdown in Mus' health. He has to take a complete rest under doctor's orders, and will not be fit for duty for several months.

✽ The Rev. DOUGLAS WORTH (of St. John's Smith Square, Westminster) joins the staff on February 1 as a London Marks' Padre, *vice* Padre Bob Watson, now in South Australia.

✽ MAYNE ELSON has returned home after a tour of duty in the Far East and will be working temporarily with the City of London Bursar.

✽ Padre DAVID WALLACE (Eastern London Area), one of the senior padres on the staff, has been called to Grange Road Presbyterian Church, Birkenhead. His many friends in London and elsewhere will wish to express their best wishes to him and Mrs. Wallace.

✽ REG. STATON (Marks' Pilot) will be moving from Derby to Mark V, Southampton, during January.

✽ Padre TED DAVIDSON (Australian Executive, once of Manchester) has been appointed Rector of St. James', Sydney, N.S.W.

✽ Congratulations, hearty though belated, to Padre MICHAEL COLEMAN on his engagement to MARY G. KING, daughter of Canon Harold King, Hon. Padre for British Columbia. The wedding will take place in Vancouver next June.

✽ The sing-song during the Guest-night at the SOUTH WESTERN AREA FESTIVAL in Exeter on January 8 will be broadcast in the West of England programme from 9.30 to 10 p.m.

TOC H INCORPORATED: INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st OCT., 1937.

Year ended 31st Oct., 1936.	£	s. d.	£	s. d.
10,694 17 9	To Salaries and Wages—	11,507 15 0		
4,464 8 6	Administrative Staff	4,610 15 4		
604 13 1	Office Staff	647 5 6		
205 3 4	Rent, Rates and Insurance	197 5 10		
541 6 1	Heating and Lighting	520 17 5		
2,006 0 9	Printing and Stationery	2,114 12 0		
332 13 2	Travelling Expenses	312 14 9		
330 17 7	General and Office Expenses	139 15 1		
1,490 1 11	Repairs, Alterations and Renewals	1,431 0 11		
1,343 18 2	Postages, Telegrams and Telephone	555 0 0		
378 14 9	Publications and Propaganda	592 16 4		
	Interest on Loans and Bank Interest			
414 7 9	Grants to Talbot House, Poperinghe and Others	607 2 9		
17 18 9	Legal Expenses	26 7 10		
	Toc H Builders Meetings	169 6 3		
	Chaplaincy Funds—			
4,455 17 7	Anglican—Salaries	4,560 14 2		
768 1 2	Travelling Expenses	833 1 3		
600 0 0	Baptist—Salaries	425 12 6		
88 19 2	Travelling Expenses	59 18 6		
400 0 0	Congregationalist—Salary	400 0 0		
76 19 11	Travelling Expenses	69 17 3		
1,160 0 0	Methodist—Salaries and	951 13 4		
195 6 1	" Assessments "	145 16 0		
	Travelling Expenses			
	Presbyterian Church of England—			
813 6 8	Salaries	813 6 8		
189 14 10	Travelling Expenses	158 7 2		
35 10 0	Depreciation of Headquarters' Furniture and Equipment	48 0 0		
792 10 8	Staff Pensions Scheme—Premiums and Reserve	889 14 8		
32,401 2 8	Total Ordinary Expenditure	32,788 16 6		
111 16 10	Talbot House Seafaring Boys' Club—			
	Excess of Expenditure over Income			
55 18 2	Sports Club—Excess of Expenditure over Income (after charging for Depreciation)	59 18 11		
£32,568 17 8		£32,846 15 5		
Year ended 31st Oct., 1936.	£	s. d.	£	s. d.
4,719 5 4	General (including £1,449 3s. 8d. from Members)	4,713 1 8		
	Services (from a Member)			
	" Light Brigade " Appeal (from Members)			
1,782 3 8	Legacies	6,266 17 0		
	Memberships	2,309 16 0		
3,476 0 7	Capitation Fees	183 8 4		
	Subscriptions	1,422 19 11		
	" Toc H Builders—Donations and Subscriptions (including £1,355 1s. od. from Members)	259 14 0		
	Contributions from Branches and Groups	164 15 0		
	Sale of Publications	584 6 4		
	Sundry Receipts			
	Interest on Investments			
	Interest on Loans, Rents, etc.			
	Rushlight Fees			
	" Coming-of-Age " Festival			
	Anglican—			
	Donations (including £44 from Members)	868 12 9		
	Chaplain's Fees	293 16 9		
	Interest on Investments	1,860 4 4		
	Rent Receivable			
	Baptist—Chaplain's Fees	14 3 6		
	Methodist—Chaplain's Fees			
	Interest on Investments	175 0 0		
	Presbyterian Church of England—			
	Chaplain's Fees	5 10 0		
	Total Ordinary Income	20,098 14 9		
	Hostels—Excess of Income over Expenditure (after charging £522 15s. 8d. for Depreciation)	493 3 2		
	Talbot House Seafaring Boys' Club, Southampton—Excess of Income over Expenditure (after charging £34 for Depreciation)			
	Balance—being Excess of Expenditure over Income	2,976 19 9		
		£32,568 17 8		
		£32,846 15 5		

## AFTER THE CHARGE

THE charge of the "Light Brigade" succeeded in pushing your Registrar out of the pages of the December JOURNAL and doubtless everybody was truly grateful to the gallant crowd for that as well as for its other achievements. I hope, however, that there will not be too much disappointment over the fact that I have been pushed only as far as the January JOURNAL. It cannot make any difference to my programme as I am determined to let you know something very definite about last year's accounts before the appearance of the Annual Report in April next, so here is my little piece.

To help you with your studies, the Editor has kindly agreed to publish the Income and Expenditure Account for the year recently ended and you should be considerably assisted by the absence of the masses of figures which usually appear in the Report. Doubtless you will be considerably heartened by the fact that the loss is very much less than the £5,000 which was anticipated at one time, but I would remind you that although the deficit is only £671 9s. 4d., it would have been £4,000 more but for the 'Light Brigade,' and must be taken seriously.

If you will refer to the Expenditure side of the published account you will observe that ordinary expenditure amounts to £32,788 16s. 6d., an increase of £387 over the previous year, but as payments include £698 on the Services Department, a sum which has been specifically covered by a Special Donation, there has been no increased call upon the General Funds; in fact, the call has been somewhat less than previously.

The Income side of the accounts discloses that ordinary income has amounted to £31,475 13s. 6d. as against £29,098 14s. 9d. for the year ended 31st October, 1936. A considerable improvement, it is true, but very few of us can take any real credit for it and if you care to examine in detail the comparative items of income for the two years, you will see that the "Light Brigade" has made good deficiencies in certain items and at the same time increased the total income for the

year. Thanks to other pens, there is no need for me to enlarge upon this great effort, but I should explain that before I "inked in" the final figures a few more "Cavalrymen" produced their gifts with the result that the total now exceeds the figure given in the December JOURNAL.

The Contributions of members for the years 1935/36 and 1936/37 are of interest to others besides myself and here they are for your information and, may I hope, your active attention in the near future?

	1935/36.			1936/37.		
	£	s.	d.	£	s.	d.
Donations :—						
General	1,990	14	4	1,449	3	8
Services	—			698	1	8
"Light Brigade"	—			4,024	19	3
	<hr/>			<hr/>		
Membership Subscriptions and Capitation Fees	1,990	14	4	6,172	4	7
Builders' Subscriptions	3,475	0	7	3,399	6	0
Unit Contributions	1,038	10	3	1,355	1	0
Chaplaincy Donations	6,266	17	0	6,425	5	2
	123	1	7	44	0	0
	<hr/>			<hr/>		
	£12,894	3	9	£17,395	16	9

If you will deduct the Service and "Light Brigade" Donations from the last financial year's figures you will find that the remaining total is over £200 less than for 1935/36. Another disappointing factor is the fall in Members' Subscriptions and Capitation Fees and many of us would like to know if this is due to slackness upon the part of countless Branch and Group Treasurers or whether it means a falling off in membership. If the latter be the reason I would suggest that we have yet another kind of slackness to combat. I am sure that I am also expected to express my disappointment over the small increase in Unit Contributions and you may be sure that my sorrow is considerable. It has been accentuated by the fact that certain Overseas Units have been responsible for £120 of the increase which means that the Home Units have between them increased their figures by only £39. Methinks my efforts with Treasurers and Members have been singularly unsuccessful.

W. J. M.

## THE ELDER BRETHREN

DOXFORD.—A. E. DOXFORD, a member transferred from the Cavendish Association in 1922.

GRANT.—In December, PRYOR McNEILL GRANT, Hon. Association Padre of Toc H, New York, U.S.A. Elected April, 1924.

HEMMINGS.—On November 30, ERNEST HEMMINGS ("Taffy"), aged twenty-seven years, a member of Highams Park Group. Elected 29.9.37.

HILL.—In November, CECIL E. HILL, a member of the Northern London Area General Branch, late of Islington Branch. Elected 11.9.29.

MACKENZIE.—In November, DONALD C. MACKENZIE, a member of the Scotland Area General Branch. Elected 19.1.37.

MARSDEN.—In December, R. MARSDEN, Padre of Ulceby Branch, Lincs. Elected 4.6.36.

MEEKS.—On December 10, R. E. ('Dicky') MEEKS, a member of Hinaidi Group, Iraq, and well-known in the Kent, Surrey and Sussex Areas. Elected 1.7.24.

WEIR.—On November 8, TOM WEIR, a member of the Ormeau Group, Belfast. Elected 12.3.31.

### A Note on Maurice O. Tribe

When Maurice Tribe shot his splendid sister, Mrs. Dancy, and then took his own life, in November, the circumstances were so tragic and dramatic as to claim a great deal of publicity in the newspapers. A good many men in Toc H, in London and Bristol particularly, were suddenly reminded of Maurice Tribe as a keen fellow-member in the past. He was elected in July, 1922, and after a very active career among us, which became more impulsive and stormy as the state of his health deteriorated, resigned in October, 1933. Those who found him most 'difficult' had need always to remember that he was essentially a victim of the War. This terrible truth cannot be better expressed than was done by Alec Paterson, one of the friends who strove most to help him, in a letter to the *Daily Telegraph and Morning Post*, published on November 29, which we have permission to quote. Alec writes:—

"A brave little rebel was the small boy at Radley. Winning his weight in the ring at something less than feather, openly derisive of many long-accepted conventions, Maurice Tribe was as explosive as any atom God ever made. But Radley bore with him, and many remembered the big-hearted little lad with five loaves of science and two fishes of mischief. He passed to St. John's at Oxford with

a reputation for research in chemistry assured.

"The war claimed this clever, affectionate imp, who had all the courage of Peter and the humility of Zaccheus. What might have happened without that war to this small complex of scientific genius, capacity for love and service, fire of energy and devotion, God alone knows, and mercifully He is saying it now.

"Maurice enlisted as a stretcher-bearer in the 47th (London) Division, and was popular in stretcher drill because he was the least laborious corpse. Standards of stature for combatant service soon fell, and he was awarded a commission in the infantry. All too soon he incurred a head wound that involved the loss of an eye.

"Rejected as unfit for further military service, he was found as a temporary clerk in a London employment exchange, and pulled out to organise a scheme for the proper employment of secondary school boys, and became secretary of the Headmasters' Employment Committee. What was meant to be a co-operation of secondary schools with a Government department became to him a crusade, a holy war against injustice and lack of opportunity.

"Excitement and the expenditure of nervous energy awoke the wound. He became



more fevered and unbalanced in his frenzy to give the poor boy a chance. As the secretary of the Edghill Trustees, he was concerned to help those who had won scholarships from elementary schools, but without further help would be unable to accept them. This again was no sinecure for him, but a mission of help which brooked no delay.

"As years passed, Maurice Tribe paid a heavier toll for the injuries of war. Successive operations gave relief for the moment, but the brain became more obviously affected. In character and habit, in violence of speech and conduct, he showed persistent deterioration.

Who that has not been wounded to the edge of the brain can judge him? He must have suffered more than anyone can measure.

In the end there came a crack. Something that the layman cannot define snapped, and in a delirium of madness he killed his sister, who had been so kind to him, and then destroyed himself.

"The law holds him technically a murderer. But a murdered man cannot be himself a murderer. He was a clever, wilful child, murdered by the war, so that few can guess what sort of man he might have been."

## NEW YEAR'S DINNER

On New Year's Day Talbot House in Malta is entertaining absent friends in Hampshire. The form of this venture in friendship is not new, but it always has the picturesque touch which appeals to hosts and guests alike and makes it real.\* Dicky Dines, warden of Talbot House, Malta, issued the invitation there early in December. "On New Year's Day," he wrote, "the members and friends of Toc H in Malta are giving the lads of the Hampshire Home of St. Francis a good English festive dinner. Our absent guests will sit down at 6.30 p.m. (Greenwich Mean Time) and at 7.30 p.m. in Malta we will sit down to a supper of pea soup, bread and cheese and onions. Afterwards both guests and hosts are promised a good entertainment. During the evening we will toast our absent guests, while, at the same time at home, the wayfarers will toast their absent hosts. The supper at Talbot House will cost, as a minimum, two shillings and sixpence, the resultant profit being used to pay for the dinner at home. . . . As a member or friend of Toc H, therefore, you are most cordially invited to share with the separated family this spirit of goodwill."

The origin of this feast was a visit paid by Dicky Dines, when home on leave last autumn, to the Home of St. Francis in the

once-derelict vicarage of Goodworth Clatford, on the Winchester Road, near Andover. He describes its foundation and work in a note attached to his invitation to Malta members. It is one of the many ventures of Brother Douglas, Prior of the Anglican Brotherhood of St. Francis of Assisi, for the help of homeless and unemployed wayfarers.† "During 1932" (says the note) "the number of young men passing through Winchester in search for work gave food for thought. The same men returned again and again, each time more dejected, less fit, losing all hope of success." The case was put to Brother Douglas, already much occupied with Homes for Wayfarers elsewhere. He campaigned the country early in 1933 and enlisted help which produced the Home in Hampshire in March, 1934. "Here, in an atmosphere of Franciscan simplicity, the men find something to do and something to hope for. Bees, pigs, poultry and goats; a kitchen garden and a large field; a laundry and workshops help to supply the Home with produce for consumption and sale, while training the men, each man being, as far as possible, put to that job for which he shows most aptitude. . . . This venture is an attempt to meet the common responsibility towards men who, like ourselves only less fortunate, are yet brothers in Christ."

\* See *The Christmas Dinner* in JOURNAL, December, 1932.

† The work of Brother Douglas was described in these pages in August, 1923; April, 1924; May, 1925; August, 1928; August, 1932; December, 1932. Toc H is helping it in various places.

## CHURCH GOING—I: For those who don't

*This is the first of a series of three articles contributed by a member of the Church of England. He does not imagine, however, that his own Church has any monopoly of grace, but naturally writes from his own point of view of the things he knows and loves best. He believes, in fact, that for each of you "the Church of your fathers" has much to offer.*

**Y**OU don't go to Church? Why not? And then you reply "Well, and why should I?" And you said a mouthful. Why should you? I know that Deacons will reply with loads of argument, Priests with long words, and Bishops with ingenious frame-ups. They have done so already and the bookstalls are packed with their reasonings and their prejudices, none of which I suspect satisfies you in the least. Nor do I wonder at it. I, myself, cannot help thinking that most of the reasons given mean nothing to you, and small wonder, for they are mostly second-hand parsonical jargon, not only in word but in thought, too. I know what you say. You say that most of the pleasant people you meet don't go to Church and that a good number of objectionable people do, nor can I deny the truth of it. You say that Jesus Christ interests you but that the Church doesn't. Possibly you would say more than that, for I know what you mean.

I remember how my mother always liked me to keep a Bible on my bedside table, and how at the conclusion of the war I supplanted Holy Writ with Donald Hankey's "*Student in Arms*," for in future it was to be my Bible. Of course the awful tragedy of it was that Donald would turn in his grave if he ever for a moment thought that any young man had laid aside the Bible for any work of his. None the less, Donald turned men to Christ and to religion, though he did not (in the first place at any rate) put them through the Church doors.

As a matter of fact, it isn't awfully difficult to convince people of the value of

Christ and Christianity. The real step is over the tremendous gap which divides the normal Christian Englishman from the Church-goer. You, I take it, are the normal Christian Englishman, C. of E. on your identity disc, B.B.C. by liturgy, and a perfectly sound fellow to live with and to work with. What has the Church to offer you?

At this point all the Jargonists will break in and say "Ah! But that's just where he is wrong. You don't go to Church for what you can get out of it but for what you can put into it." Well, I know that one, and I think I know most of the others too. Indeed, I hardly bother to listen to the customary arguments. I am like the soldier who said he never could pick out the sergeant major's words but he knew the tune.

I suspect that you, Mr. non-Churchgoer, will say that you don't particularly want to give anything more than you are giving at present; that your wife, if any, already complains that you are up to your neck in Toc H or similar activities, and that it is about time you kept a few of your marriage vows to her. Also, that your rates have just risen, and your Income-tax looks like increasing for years to come in order to build armaments that you never asked for, and that may in the long run bring you nothing but trouble. Furthermore, that you are already giving more time, money, and self-expenditure, than a good half of the people at the local Parish Church, and indeed that if you took your Toc H or your humanitarian outlook there you might well be considered either a freak or a menace. I know all that, and I

believe that your question "What has the Church to offer you?" is the right one in sane plain English. I would go farther, and say that this wailing plea for institutional religion which is so common in Church circles to-day defeats its own ends. A Church, like a man, must be willing to lose its life if it is to find it. This clinging to its own life is a sign of its impending death. Even when people like you do go to Church the main message of the sermon often enough is that you should keep on going. Not very inspiring I know. The obligations taught seem to be all due to the Church as an institution, and a good deal less seems to be due to God's world and to God's people. Not a little bit like the things Jesus talked about, and He never directed anyone to go to Church at all. There is not in the whole of the Gospels a single suggestion of any kind that prayers must be said in a consecrated building if they are to be valid, or indeed that any kind of worship need necessarily take place there at all.

#### Getting Nowhere

Has the Church, then, anything to offer you? And now listen carefully. Will you please believe me when I tell you that I believe with all my heart that it has.

I once knew two men who at the Labour Exchange were offered two jobs. They tossed for choice and the winner chose the job at a few shillings a week less money.

"Watcher take that one for, Alf?" asked the other in surprise.

The reply is worth noting—

"You can 'ave the big money, mate, but that job won't getcher nowhere."

Now it is just in this way that the Church has got something. If you are Bill Jones, a C. of E., B.B.C., sound fellow, who never goes to Church, then the best you can ever hope to be is Bill Jones,

C. of E., B.B.C. sound fellow. I doubt if you will remain that, for the toll of the years have terribly withering effects upon freshness, vitality and ideals. You are a very sound line, I know, and the world knows that you are a heap better than your next door neighbour who does go to Church. "But it won't getcher nowhere, mate." You are Bill Jones, jolly sound fellow, and there you stay if age does not weary you and the years condemn.

#### Enlarging Bill Jones

Mark you, I am dreadfully afraid of age and years. The stupid dullness of most middle-aged business men is an awful thing to contemplate. The friends of my youth, vital, companionable chaps they were fifteen years ago; attractive beggars who shoved in scrums, and climbed mountains, and who had shot down German planes by the dozen. When I revisit my youthful haunts, almost I would rather not meet these fellows now. Their talk is of markets and prices and money. Their outlook, or inlook, is entirely self-centred. They no longer hear the call of great causes or of lovely things, and the deeds of great men mean little to them. As Chesterton says of the industrialists "their doors are shut in the evening and they know no songs."

Now if you are content to leave it at that I don't think that the Church has much to offer you. Where the Church comes in is in dealing with Bill Jones, enlarging Bill Jones, making a perfectly decent man into a pilgrim, which is as different a thing as is a perfectly decent pillar box from a mail airplane.

"How does it do this?" you will ask.

Honestly I don't quite know, but I know that it does it as nothing else can. "But," you will say, "It doesn't do it for my neighbour who goes to Church, and in my times of deepest trouble and anxiety the

people who helped me were not 'Parsons in pulpits or tax-payers in pews.' They were just a few dear, good, sympathetic people who stuck to me through everything, and who certainly did not darken Church doors." But please remember that entry into the Kingdom of God is not a competitive examination. It is no good going before your Maker on the last day and saying "Well, anyhow, I reckon I've done as well as Jack Robinson next door." I think your Maker may well reply "Yes, but that poor devil was never even in the hunt, and he had no talents to begin with anyway."

If you must compare yourself with other people, don't always pick out Jack Robinson. Pick out, for instance, Wilson and Scott, Bowers and Oates, and I think that that may sober you in your thirst for comparisons.

Remember that "unless your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter the Kingdom of God." I believe that that is one of the greatest and most searching texts in the New Testament.

Honestly I believe that we are called by God, our Father, to put something across which is not the life that the ordinary man lives. Something very different from anything which is accepted as satisfactory

living to-day. If religion isn't that, it isn't anything that matters very much. I agree with a sceptical friend of mine who says that he does not intend to contribute to a Church which is mainly concerned about the length and quantity of bathing costumes, the places where one may or may not undress on the beach, the hours the pubs open and close, and which is definitely shocked when a working man speaks the language to which he has been brought up. If religion means maintaining a steady level of respectability then surely such work can be done quite well, perhaps even better, by magistrates, educationalists and politicians.

I do not want to minimise the importance of respectability. It is a vitally important thing in working-class homes and is good public policy, but it is not religion.

What is this religion? I think it is best described as

"The freer step, the fuller breath,  
The wide horizon's grander view.  
The sense of life that knows no death,  
The life that maketh all things new."

Of course you may say that that goes right over your head and leaves you very cold, and I admit that it needs more explanation than I can give in a paragraph. But if Barkis will give me another break next month I'll do my very best to tell you what it means. J. E. E. T.

## GOBBLESTON AND UPPER GUMTREE

I

*Letter from the Secretary of the Upper Gumtree Group to the General Secretary at Headquarters—*

*"Chauve-souris,"  
Belfry Avenue,  
Upper Gumtree.*

DEAR SIR,

The Upper Gumtree Group of Toc H have instructed me to get in touch with the Group at Gobbleston whose activities were reported at such excessive length in a blue-covered

magazine our Chairman discovered quite by chance in his dentist's waiting-room in London last week. He brought this away with him (leaving a penny behind, which he considered a generous estimate of its worth) and parts of it were read out at a Group meeting on an occasion when our pack of playing-cards had been lent to the British Legion. The magazine, with the inefficiency which our Group has come to associate with Headquarters, omits to give the name and address of the Gobbleston secretary and I have

therefore no alternative but to waste time and money in writing for information which we might reasonably have expected would be supplied.

We are anxious to be put in touch with Gobbleston because we think we may be able to put them wise on one or two points of procedure about which they do not seem to have consulted *The Rules of the Road*. Also we wanted to get from them a list of the names and addresses of their speakers in 1937. We have not yet drawn up our programme for the present year (our weekly Whist Drives have kept us very fully occupied) and we shall save ourselves a lot of bother in this way.

While writing, I wish also to place on record this Group's strong protest at the amount of space devoted to the doings of Gobbleston, while the activities of our unit have received no mention at all. In 1929, when I had just taken over the office of secretary, Lord Plushbotham was present for part of a Group Guest-night and said how pleased he was to be associated in this way with our movement. His subsequent remarks about Fat Stock Prices were intended for the opening ceremony of our local Cattle Show, (as we discovered later from his secretary, who had inadvertently got the speeches mixed), but in the account of the evening I later wrote for the *Toc H JOURNAL* I was able tactfully to gloss this over. My article, however, was not even acknowledged by your Editor, though it could hardly have failed to be of interest to a large number of members, especially those in Upper Gumtree. Our Group has not subscribed to the *JOURNAL* since, which is not to be wondered at.

Yours in Toc H,

LANCELOT P. LITTLEHEAD.

P.S.—This unit subscribed 15/- to the Headquarters Fund in 1935, so please let me have the information asked for by return of post.

## II

*Postcard from the General Secretary to the Secretary of the Upper Gumtree Group—*

Re address of Gobbleston Group Secretary, try Utopia Avenue, New Jerusalem. I hope your Chairman's teeth are better.

## III

*Letter from the Chairman of the Upper Gumtree Group to the General Secretary—*

*Windblough House,  
Upper Gumtree.*

SIR,

Our excellent secretary, Mr. Littlehead, has rightly passed on to me your disgraceful postcard. It appears that on receiving it he at once wrote to the secretary of the Gobbleston Group at the address you gave. The letter has since been returned through the Dead Letter Office. With my wider experience of the world I was immediately able to point out that the address supplied by you was incomplete. This is just another example of the utter inefficiency of Headquarters, who seem quite incapable of doing the simplest job with any accuracy. I have, of course, added the word "Palestine" and re-posted the letter.

I may add that I regard an enquiry as to my teeth from a complete stranger as impertinent in the extreme. If this kind of thing goes on I shall be compelled to sever my connection with the movement.

Yours faithfully,

EUSTACE WINDBLOUGH (J.P.).

P.S.—I found a copy of the December *JOURNAL* in my dentist's waiting-room, and this is now being passed round our Group. Why do you persist in having a glaring yellow cover at a time when the yellow races are giving us all so much trouble? Something quiet in red, white and blue would be more appropriate.



"Now, Jimmy," said the Teacher, "I'll give you an easy question—what do you know about the Ark?"

"Please, Miss," answered Jimmy, "it's wot the 'erald angels sing."

## LEARNING ABOUT LEPROSY

**I**F Toc H is to play a real part in influencing public opinion on the subject of leprosy, it is essential that some at least of its members should take trouble to learn some facts about it. The Notts. and Derbys. Area last October tried the experiment of arranging a "study week-end" on the subject at Mark XXI. About twenty selected members from Branches and Groups in the Area attended and, thanks to B.E.L.R.A., it was possible to "bring the experts to the group" in the persons of Dr. E. Muir, C.I.E., the General and Medical Secretary, and Mr. John Cowell, the Exhibition Secretary. Len Parker, one of the Toc H lay workers, on furlough from Nigeria, was also present.

In addition to some splendid talks by the experts, a film of life in Leper Colonies in Africa and India was shown, with a running commentary by Mr. Cowell. Dr. Muir also showed some excellent lantern slides illustra-

ting many phases of colony life, and Len Parker's personal reminiscences of his life and work at the Oji River settlement in Nigeria provided a vivid picture of the way in which the layman, without medical qualifications, is an integral factor in the campaign. Plenty of opportunities were given for questions, and most of the men present took full notes.

At the closing session enthusiasm ran high and as a natural result some form of action was demanded. It was stated that sets of lantern-slides are available from B.E.L.R.A. Headquarters for the use of those who are able to give lectures or talks, and a very good Leprosy Exhibition has already been held in some of the larger towns. One outcome of the week-end is likely to be a similar Exhibition in either Leicester, Derby or Nottingham.

*B.E.L.R.A., 131, Baker Street, London, W.1, will be very glad to advise or assist in the arranging of such week-ends in other Areas.*

## MORE SWINGS AND ROUNDABOUTS

*As long ago as 1928 Toc H in the little Somerset town of Crewkerne conceived the idea of "re-opening Talbot House" in the form of a rest-room for show-folk during the Annual Fair. Since then Toc H in other parts of the country has followed their lead, and recently at the Nottingham Goose Fair and the Birmingham Onion Fair, Toc H and L.W.H. together have opened and manned Rest Tents. Some impressions of these two ventures follow.*

### Nottingham Goose Fair

**T**HE Fair lasts for three days only (Thursday, Friday and Saturday) but the Rest Tent was opened on the previous Monday so as to be of service to the men while they are "building up," and remained open all the following Sunday and until mid-day Monday. The Tent was open each day from 7.30 a.m. until 1.0 a.m. the following morning. On the final Saturday and Sunday nights it was open all night for the sake of the showfolk engaged in "pulling down."

The staffing of the Tent was done by two unemployed volunteers, helped during the day by L.W.H., a fair sprinkling of friendly townsfolk and a host of padres. In the evenings Toc H members from 15 units took their turn. The night shifts, who also came from the units, were only responsible for cleaning up after 1.0 a.m. when the Tent closed and

getting the boiler going for the early morning rush. In the interval they slept on the job.

Between 10.30 a.m. on Saturday and 8.0 a.m. on Sunday, some 120 dozen "cobs," all buttered and with "bully" or cheese, crossed the counter with about 60 dozen pastries. This was the fourth year in succession during which the Tent has been open.

\* \* \* \*

"Cup o' tea and a cheese cob." Words similar to these prefaced many an introduction at the "Rest Tent for Show-folk" at Nottingham Goose Fair.

And so we got talking . . . . To him it was a friendlier world, simply because the "cup o' tea" was steaming-hot, and it was not made the occasion of lifting more than a single copper from him. "Why! down at C—" (mentioning the *venue* of a previous



fair) "they rushed us a tanner for a cup o' tea," he confided, "Blarsted robbery, I call it." But now for a moment he felt his interests were being served and not exploited. Rather different from the world he knew so well, where it was legitimate to press every curiosity, cupidity or need to its utmost cash value. "Blinking flowers on the table too," he mumbled approvingly, as he noisily swallowed hot tea from a saucer. "Reminds me of . . ." and then he got expansive, until he commented on the "funny bit of furniture behind the counter"—not an assistant, but the Toc H Lamp—and words of explanation followed.

"No, I never had a day's schooling in my life. Learnt to copy letters out of a newspaper, I did," said another purchaser of the home brew. "But I can manage to write a decent letter for all that." And he proffered for examination the envelope of a letter he had just written. We were on the topic of a possible school for show-children in an instant, to try to find the reaction of show-parents if such a job could be undertaken next year.

A young electrician in white overalls had been reading the Leprosy Literature displayed on one of the boards, and could then be seen in earnest conversation with a man in a well-worn Toc H blazer, so that he has forgotten the passage of time, and the "boss" appears in the door-way. Explanations and apologies follow.

Three Frenchmen enter. Their English is limited, so the undergraduate from behind the counter is pressed into service as interpreter, to uphold the prestige of a very famous University. But . . .

A policeman who has been on duty for most of the night bustles in, and there behind the screen the words of a recent Poet Laureate come true—

"Woodbine trails festoon the cops(e)."

Here is the lion-tamer—a well-known friend and regular visitor to the Tent. Some days he is in the scarlet of his show uniform; more usually he wears the mufti in which he carries out his morning duties to his outsize-in-pets. "Care to see the new lion cubs born

on the road?" he asks. We go and share his admiration for the well-cleaned cage, the well-cared-for beasts, and the kitten-like playfulness of the cubs—even daring to touch them. Then there are introductions to the human family. A kindly and hearty lot, these folk.

"Good morning, Grannie." She is eighty, and her caravan lies close to the Tent door. That morning Grannie has mislaid her frying pan, or somebody has mislaid it for her. But these are but trials of a moment, soon forgotten as she tells of her sixty odd years of caravan life, where the Golden Rule must always be "A place for everything and everything in its place,"—otherwise, chaos.

Sometimes comes the invitation "Come right in" to a caravan where the steps have been newly scrubbed, the rounding-off job of the after-breakfast clear up. Don't forget to wipe your feet! Not all the moving homes of the show-folk are like this one. Here is the glistening of highly polished wood-work, the sparkle of the chromium-plated fire-place, the ease of well padded chairs, the ingenuity of folding beds that become cupboards, and tables which slide out of nowhere. This is a very "Super" caravan: "Half-a-crown change out of four thousand pounds" the justly house-proud wife remarks! Then she lifts the curtain of that moving life, and expatiates upon caravan life, domestic troubles, problems of schooling for the children, and servants who splash the polished mahogany with a strong solution of washing soda!

The morning is over, and not so much the righteous feeling of having given out your own friendship, but the warmer feeling of having so much of it thrust upon you, is the strong impression that is left on your mind.

A strange life these folk lead; the road, the caravan, the noise and glitter of the fair as a constant background. A self-contained community with its own interests, its own ways, its own codes. There seems almost a chasm between them and the snug homes that border the fair ground, but bridges go over the chasm, if not yet the steel girders, at least the rope-bridge of friendliness and service.

E. M. B.

## Birmingham Onion Fair

This was the first year of a Toc H Rest Tent at the Onion Fair. A small marquee was erected and staffed, and was open continuously night and day during the run of the Fair. Cans of tea were also sent out to show-folk who could not leave their stalls or side-shows. The Tent was first opened on the Wednesday prior to the start of the Fair and that night half-a-dozen men, weary with a long day's travel, too late for "digs," slept on temporary beds made up on tables and chairs. Birmingham Toc H are determined on a "repeat performance" next year.

\* \* \* \*

If the Showmen's Tents do not result in Toc H making a closer acquaintance with the show people, with their lives and their thoughts, if they in turn do not learn to know us, and our point of view, then the job seems to lose the greater part of its value. Any ass can sell them four thousand sausage rolls, twenty-four thousand cups of tea and five hundred and ninety-seven packets of Wood-bines, but it needs more than a coffee-stall keeper to get them to tell of their work and the way they live; of their ideals and ambitions, and to encourage them in their pursuit of a wider life.

In the main the travellers fall into two divisions; the showmen proper who own the equipment on the one hand, and on the other the labourers. The owners live in caravans, usually in comfort. They also fall into two classes, the good employers who look after their workers, and those who do not bother. If a traveller has a good employer he is on velvet. He has good food and some sort of a bed. If not, he eats and sleeps as and how he may, sometimes in lodgings, but often he 'sleeps rough.'

Between three o'clock and five o'clock in the morning, I made a tour of the Onion Fair under the wing of a boxer from one of the booths. All was dark and quiet. We went to the 'Waltzer' where the cars were still and tarpaulin-covered. In each car we found a sleeping figure, fully-clothed save for

boots. In the wagons, beneath the roundabouts, in odd corners of the 'Over-the-Falls' we found them, out to the wide, and covered with overcoats, sacking, or nothing. The tent was open day and night, and it was some slight comfort to those fellows to be able to have hot soup, tea, coffee or cocoa when they came, stiff with cold, to the tent first thing in the morning or at any odd hour of the night. Sleeping rough is no picnic.

The show-folk were kind to us and grateful. One night there was a dangerous shortage of sugar. (We were only beginners.) Four bags of sugar appeared immediately, payment was refused. The donor consented to have a cup of tea and a fag 'on the house.' We found them eager to do odd jobs, tinker with the Primus, anything to help.

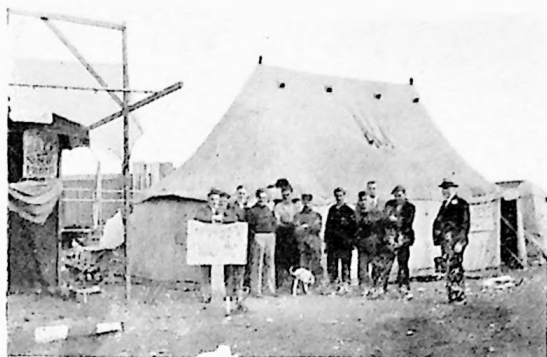
One traveller, talking into the early hours of the morning, rather shyly told me of his philosophy of life. It was own brother to the Toc H ideal, and in the most difficult of environments he tried to live up to it. Talk? Of course they'd talk—to sympathetic listeners. Whatever time you looked into the tent, day or night, you would see a group of travellers and Toc H men quietly chatting.

Friendships did not end at the Onion Fair. A few days ago a fair pitched near my home, and hoping to meet some of my friends I went over to it. I was greeted cheerfully by many of them. Invitations to supper came, and one o'clock the next morning my wife and I, after the fair had closed, were the guests of one of the travellers to supper (port wine, tea, and fish and chips).

At the Onion Fair our host had been a labourer, but now he is the manager and has his own caravan. Then he slept on a trestle table in the Toc H tent, but now he sleeps in state.

These folks are human and kindly, sometimes rough perhaps, but usually courteous. We can't run a tent at every fair, but to many of them the Toc H badge is now a talisman, so we can at least pass the time of day with them.

F. C. F.



CREWKERNE FAIR (centre) : Inside the Toe H Showmen's Rest Room—Padre Ken Bloxham (back to camera) at breakfast (Photo.: G. T. G. Hancock). Above and below: BIRMINGHAM ONION FAIR (above) : 1. The Toe H Showmen's Rest Tent; 2. The Wall of Death. (Below) 3. The neighbours who ran the Coconut Shy; 4. Neighbours from the Boxing Booth—all corners taken!



Above: Hong Kong—"a perfect setting of sea and rocks and sunshine" (p. 34).  
 Below: Officers of Hong Kong Group at a Training Week-end, October, 1937.  
 (Photos: Mayne Elson)

# THE FAMILY CHRONICLE

## Impressions from the Far East

*A picture of Shanghai under war conditions appeared in last month's JOURNAL. Here MAYNE ELSON, who arrived home in December, gives a general account of his late 'Area.'*

A record of the past year's work of the Far East units would make dull reading. It would be a tale of uphill struggle, progress so slow as to give little encouragement, achievement rendered futile by the war machine. But a few vivid impressions remain, glimpses of the real Toc H spirit at its best, that we know and love. Some of these we would share with our readers.

### Japan

There is the memory of a pleasant, homely room in *Tokio*, well filled with men. The occasion is a Guest-night of Tokio Group. Quite an ordinary affair, except perhaps for the unusual presence of two members of the staff. There is a little singing after supper and a little business. Roy McKenlay, the Group's leader and mainstay since its foundation—since passed over to the Elder Brethren—gives us an admirable ten-minute talk on the Old House and the foundations of Toc H. He is followed by Mayne Elson on Toc H as it is today. Then, after some eager questions from the guests, Cyril Pearson speaks on the fundamentals, a moving and impressive talk, leading up to "Light" and Family Prayers. It is not the programme which is unusual, it is the atmosphere and the company. Besides the British members and guests there are a number of Americans and, for the first time, Japanese. A definite step forward has been taken. It is the first corporate attempt, not without success, to take advantage of the opportunity which Japan offers us.

### Shanghai

*Shanghai* brings to mind the picture of a big house, dirty, draughty and forbidding, in poor repair as to window-frames and paint, and surrounded by a tract of anæmic jungle. It has lain empty for years, and now the kindness of the Municipal Council allows Toc H to make use of it. Gradually, room by room,

order appears out of neglect. The jungle becomes less anæmic and more like a garden, and the place becomes friendly again. Meetings are held in the big room with the gorgeous moulded plaster ceiling—they are seldom without one or two Chinese guests. The Scouts establish their headquarters and hold an occasional parade, and seafarers are made welcome. A Mess is inaugurated and the place becomes a real home, a powerhouse for the activities of Toc H in Shanghai. Now, alas! it is occupied "for the duration" by troops, and the Branch is carrying on as best it can in temporary quarters.

### China

*Tientsin* Group shall speak for itself. "During the summer we lay rather fallow than usual on account of the trouble. Since the winter season began our main interest has been concentrated on decorating the hut. . . . As you know, the hut has no damp course, and had, with the windows shut, no ventilation. The assembled group on opening the front door were greeted with the accumulated stench of months and, being unprovided with gas masks, retreated in confusion and held the meeting in the Volunteer Headquarters. The question of the habitability of the hut having thus been brought to the fore, all hands tackled the matter with vim and vigour. . . . There has hardly been a day on which someone has not gone down there to do something connected with improvements. As a result Guest-nights have rather gone by the board, but we now have somewhere fit to invite guests. There are pictures on the walls, oilcloth, and table-cloths on the tables, a carpet, dry but not yet clean, on the floor, and some rush mats, lampshades on the lamps, a cupboard for books, crockery, literature and games in one corner, and there will soon be curtains on the window, now in



course of manufacture (the curtains, not the window), and covers on the sofas. On the whole, believe you me, the place looks darn nice. It is streets ahead of . . . any of the other places where the troops could go." Evidently there is plenty of life here.

### Hong Kong

At Hong Kong, the newly-elected Group officers took a leaf out of *The Bridge Builders* and put on a local version of a Training Week-end. They embarked with an incredible number of other passengers on a diminutive ferry-boat and sailed away to one of the numerous islands which adorn Hong Kong's most beautiful waters. Here, alone in the open air amid a perfect setting of sea and rocks and sunshine, they talked and listened, thought and planned and played and made friends. The impression left here is of a real team, determined to learn and to accomplish, bound together with strong ties of friendship. No Group can fail which maintains this spirit within it.

### Malaya

Memories of *Malaya* are of incessant journeyings, of all too short stays with Groups badly in need of help, of visits to members isolated on mines and estates, of nights spent in bungalows far from cities in the silence of jungle or rubber or palms. Here are men cut off by the conditions of their employment from the inspiration of the family life of 'Toc H. How to make them feel that they are still within the circle, that we count them as brothers even if we do not see them from year's end to year's end? Toc H is a way of living, and so they carry on alone.

The Far Eastern Secretary now relinquishes his territory. His work is not finished—it has hardly begun. If experience is any guide, his successor (and there is need for more than one) will be eagerly welcomed and more than kindly entreated, he will make good friends, and will have opportunities which we may well envy.

M. B. E.

### From a Lone Member in Western China

*In contrast to the conditions in Shanghai, described above, here is a picture by another member from the other end of the vast territory of China. Captain F. KINGDON WARD ('Bunny'), an old schoolfellow of Tubby, wrote to him in June from Southern Yunnan in Western China, where he is on another of those plant-hunting expeditions which have made his name famous in the botanical and gardening world. Here are some extracts from his letter:—*

"Well, perhaps you would like to hear something of my present journey which has just begun. I am still plant-hunting, and at the same time trying to cross Yunnan by a new route and explore an unknown range of mountains—if it exists at all. Keng Tung, in the Southern Shan States, at the end of a 400-mile motor road of sorts, was the starting point for my mules. The motor drive, by one-ton lorry, was really quite interesting, and in places exciting, though it took over four days to do 400 miles. Even that is rapid

compared with mules, and we have settled down to a sort of pan-Asian pace—say twelve miles a day. There is no speed limit.

China is the happy hunting ground of the private army these days—not the ones you read of in the papers, General Ping-Pong-Poo's army *versus* General Ko-Ko's army, but much smaller ones. For instance, there is one here, a hundred and fifty strong, in uniform with rifles. And who should you think raised it and pays for it? The local Chinese merchants. We early came in contact with the military. We arrived at dusk one evening to find the two local inns full. I did not want to camp in the paddy fields outside the city, so I went up to see the Shan chief, and found him and three rather unsavoury worthies playing—tennis! He was an unpleasant little rat, neither courteous to a tired foreigner just arrived after a long day's march, nor helpful. He told us we might camp in the temple.

"So back we went to the temple, to find a sentry at the gate. He would not let us pass,



but presently the officer came along and he was quite polite, though he wanted written authority from the Shan chief before he would admit us. He got it. The mules could not pass through the wicket, and when they tried to open the gate, which was padlocked, they discovered the key was lost. But that never daunted a Chinaman; they just lifted it off its somewhat primitive hinges and opened it squiffwise so to speak. We found ourselves in the temple courtyard, where the mules were off-loaded, while thirty or forty private soldiers of the private army watched with profound interest. Our quarters are a ground floor veranda, open on two sides, with a roof—leaky, but good enough, facing the temple courtyard, or rather, as it might be, the barrack square. The troops occupy the main temple building, a picturesque structure of red wood ornamented in gold, and overlapping roofs in echelon, covered with grey tiles. The yellow-robed priests are confined to another gloomy-looking building, of which our verandah—formerly the school-room—forms a part, also facing the barrack square.

"About 9 p.m. we got a meal, stared at as we were by the 'Johnnies,' as I suppose Chinese private soldiers might be called. But presently to us came a well-dressed Chinese merchant, to whom I was able to talk somewhat in his own language. He sat down and we got on nicely. The troops were still lounging around half inside our veranda. Suddenly our Gordon Selfridge turned to one of the men of war—

"What do you want here?"

"Nothing. I'm just looking at the foreign official."

"Well, get out.' And he went, sheepishly.

"I opened my eyes wide. That a mere civilian should address a Chinese soldier in these days so brusquely—and he obeyed—surprised me. The merchant anticipated my question. 'They are not Government troops,' he said, 'We merchants pay and equip them. They protect our caravans and suppress any possible rising of the Shans, or the hill tribes.' So that was that. But in spite of the private army racket, the shirt epidemic is not rampant here yet. We are not intimidated by Black-

shirts, intrigued by Greenshirts, harassed by Brownsirts, or inspired by Blueshirts. In fact, I have yet to see a Chinaman in a shirt of any colour.

"Our temple, as hinted above, is not only a barracks and an ecclesiastical establishment combined, but also a school. Every day, at crack of dawn, and every evening, some thirty small boys, embryo Buddhist monks, squatting cross-legged on mother earth, repeat over and over again in a high sing-song their lessons. It reminds me of the board school of the village where I used to live forty-five years ago. *Eheu fugaces!*

"When the boys have subsided, the soldiers begin and the quiet temple courtyard becomes a drill sergeant's paradise. Yesterday was a field-day, and we spied the grey-jacketed mercenaries crossing the paddy fields in open order to such blasts of whistling that the commanding officer might have been refereeing a cup final. Today was market day, when the wild hill tribes come down to sell produce. The Kaw women are very picturesque, their extremely shabby blue dress tricked out with silver buttons and panels and chains and insertions (whatever the technical terms for feminine attire are) and regular chain helmets of silver on their heads. The Mose wear dark blue baggy trousers and light blue blouses, with dark blue turbans, always with a spray of orange orchids festooned jauntily round them. As for the chaffering that went on, it was immense—mostly vegetables, beeswax, tea, salt, bundles of pinewood torches, ducks' eggs, pots, a little silver-ware.

"One of the first things I found here was a marshy valley, full of violet Irises, a lovely sight. As we are only 4,000 feet above sea level this was a bit surprising, since we are still south of the tropic. I want to make this a successful trip, because it will probably be my last. In one's 52nd year, one is not so resilient and adaptable as fifteen years ago, and I shall be very well content if I am able to climb to 15,000 feet now.

"We leave for Ssumas, about nine days' journey over fairly high mountains, and across the great Mekong river, in a few days."

## From Ireland

The greatest "upheaval" in Ireland this year—forgetting, of course, the usual series of bombings in Belfast and Dublin—has been the going of Jack Shaw and the coming of Norman MacPherson. The departure of Jack Shaw was greatly regretted here. Space does not permit of a long tribute—and any way such things are *taboo* in Toc H—but let it be said that he gave the lie to that yarn about a prophet being without honour in his own country. He was a popular, cheery, and inspiring figure everywhere.

We have been fortunate in such a breezy successor as Norman, who has settled down quickly and is proving himself the right man in the right place. He is particularly proud of the legacy Jack has left him in the South part of the area where Toc H is booming—not "bombing" this time—to a remarkable degree. Things are not quite so bright in the North at the moment, but Norman is nothing if not optimistic. The trouble is that a sort of self-satisfied feeling has set in. A lot of Groups seem to have gone all "Gobbleston," sitting back and resting on their oars. Some good jobs are being done in *Belfast*, but there is room for much more practical service. The city must set its house in order before a drive is made to rebuild outside. Ian Fraser was over for a few days at the end of the summer and did a lot of "gingering-up." Circulars are being sent to the units in an attempt to find the right men for the right jobs at the right time. While Ian was here a joint Training Week-end for Toc H and L.W.H. was held in one of the Holiday Homes at Bangor. Nineteen members of Toc H and sixteen of L.W.H., representing the *Belfast*, *Lurgan* and *Dublin* units, attended, Mr. and Mrs. Hewett of Lurgan acting as host and hostess. The theme chosen was "Whither bound?" and the three sessions were led by Miss P. Wolfe, Ian and Norman. The experiment proved most successful and there can be no doubt that it has laid the foundations of a better understanding and a closer co-operation between the two sections of the family. A mixed discussion group may be the outcome.

Earlier in the year, in May, an enjoyable Toc H week-end was held, also at Bangor. "Personal Relations" was the subject, and the speakers were Padre R. N. Craig, W. R. Maconkey and Jack Shaw. Another similar week-end in Belfast is being planned, at which Ian Fraser and Padre Howard are to be present. A tour of schools in Belfast is also being arranged by Norman, and G. K. Tattersall, secretary of the Schools Section, is coming across to aid him.

Compared with 1936, the year has been somewhat uneventful in the southern part of the area. We have had no invasions from overseas and but few District Guest-nights. The older units are experiencing some of the ailments that accompany maturity, but they are not neglecting the appropriate remedies. *Dublin Central* have escaped from a dull and draughty upper chamber and with the help of L.W.H. have now a headquarters more like a boudoir than a barn. We look forward to the day when Dublin will attain the status of a Branch. It has given birth to a number of Groups, but has yet to win the Lamp that will be their constant inspiration and rallying point. *Dundrum* got a shock when they lost at one blow both padre and headquarters. Shocks can be nasty things, but their after-effects may be good. Dundrum has got a new lease of life in a new home with a new padre and some young and promising blood. An unexpected visit from the District Padre found them studying *The Bridge Builders*. May they build bravely! A "strong weakness" from which *Killiney* has suffered from infancy has been a shortage of "Turks, Infidels and Hereticks." There are, however, signs of this want being supplied. The bright spot in the Free State is *Monkstown*. Other Groups bask in the light thereof, horribly envious but friendly. We cannot trust ourselves to say any more about this Group except to congratulate them on having made a splendid start. *Stillorgan* is the baby among us. They are just beginning to get off the feeding-bottle and to hanker after solid food. Good luck to them. A Training Week-end was held ear-

in October. We had Padre Arthur Howard and Norman with us to keep us straight and the Padre and George King gave us illuminating sketches of Ireland, ancient and modern. Two features of the week-end will certainly be remembered—a guide who believed that “the longest way round is the shortest way home,” and a District Secretary who got lost.

The Irish are known the world over as good talkers. We love to chatter and cackle and will even sit with some patience at the feet of the expert. But we are not very good “jobbers.” We need badly some Jobmasters who, impatient of the difficulties about which we love to talk, will stir us to action and to strong endeavour.

## From London

### The Sports Club—‘Soccer Section’

For those who attended the special sports meeting at 42, Trinity Square, last October, it will come as a pleasant sequel that the “Soccer” section of the Toc H Sports Club is showing signs of more than mere resurrection. Three teams are being turned out regularly each week and if some of the augmented playing list are feeling a certain sense of neglect in not getting as much football as they would like, we do ask them to exercise their patience a little longer as they will soon find that they are being dealt with adequately.

The Soccer section, it must be remembered, has had a lean period, and many of our annual fixtures are legacies from the strong teams of the past, so that our opponents have been more than lenient in many cases, by suffering the continuance of games where we were on the debit side in a holocaust of goals.

Toc H Soccer teams this season have taken on a new lease of life, and, ably led by the victories of the first team, are putting up opposition worthy of the name.

The first team in particular are doing extremely well with a standard of football of

which we need not feel ashamed. For the first time since 1924, the first team has won four cup-ties in one season and have ideas of going farther. They have successfully passed through three qualifying rounds of the A.F.A. Senior Cup and the first round proper. The score in these four rounds makes pleasant reading, e.g., 21 goals for, 3 against.

In the second round of this Cup we meet Westminster Bank at our “home” ground at New Barnet on January 15, 1938, kick-off 2.30, and it is hoped that such Toc H members as can manage it will lend their chorus of support from the touch line.

The second and third teams are not in quite so happy a state, but as victories and defeats are about evenly balanced, and all stages of advance are comparative, it means that they are doing quite well.

More players are required for the 1938-39 season as we are ambitious of running at least four elevens. Success in this direction will enable us not only to give regular games to the “Stars” but also more frequent opportunities to those who are not quite so good.

Mac.

### A Festival Interlude

There are many public halls in London. I know of two in Westminster, the Central Hall and the Caxton Hall. At the Central Hall on the night of December 9, Mr. Neville Chamberlain outlined an Imperial Policy to a large and distinguished audience, and at the Caxton Hall on the night of December 9 the West London Area of Toc H held a very informal Christmas Guest-night in company with its women folk. I was only at one of these meetings, but I suspect that there was

no marked similarity between their respective atmosphere and *personnel*.

At the Caxton Hall we stood, at Dr. Northcote's bidding, to sing “The Holly and the Ivy.” We sat while he told us all about singing and stood once more for “O Come, All Ye Faithful.”

Members of the Area Executive were then libellously introduced, one by one, by the late Area Chairman, the applause which greeted each member being subjected to an occasional

leavening of friendly cat-calls. Then came an announcement: a referee was urgently required for a scratch soccer match between the Third Team and somebody else on the following Saturday—any volunteers?

A play-reading was provided for our entertainment, with an interesting *cast*, consisting of a lion, a lioness, a horse, a dog, a microbe, a serpent, a monkey, an angel and a soldier. The interval was announced.

A puzzled and venerable gentleman, who

for an hour and a quarter had loyally stood up, sat down, sung carols, taken part in "Light," considered his ability to referee soccer, watched the Area Executive poking fun at itself, listened in amazement to the animals, the angel and the soldier, turned to his neighbour. Dignity or no dignity, he was definitely puzzled and in need of help.

"This is a dam' funny meeting," he said. "When is Mr. Chamberlain going to speak?"

No-one quite knew.

G. R. M.

## From the West Yorkshire Area

THE West Yorkshire Area and the South Yorkshire Division extend almost to the Durham Boundary in the north and to Nottinghamshire in the south. Within this large area Toc H exists under as great a variety of conditions as can probably be found anywhere in the country. Industrial cities, country towns, mining villages, residential spas, scattered hamlets in the Dales—many such places contain Branches, Groups, or 'Groves.' It is very natural that the problems facing these units vary as greatly as the places themselves. The comparative isolation of the Dales has led to the death of at least one Group in the past; but there are now signs of renewed life, and Toc H, when it discovers the right "technique," is going to play an important part in these districts. One of the main jobs of the District Teams concerned will be to see that these new Groups are kept in touch with each other, and, as far as possible, with their brother members in the bigger centres. There is a new Group meeting at *Hookstones*, near Darley, which draws men from a wide stretch of Niddersdale, and there is talk of a 'Grove' at *Aysgarth* in Swaledale, and possibilities at *Austwick*, near Settle. It does not require a great deal of imagination to realise the great benefits which the existence of really active units of Toc H would bring to these scattered communities.

The Swale District, which came into existence two years ago, is beginning to find its feet. A very successful training week-end was held at Bedale on September 18/19, at which most of the units in the District

were well represented. Gilbert Williams spoke to the crowded Guest-night on the Saturday, and the following morning was devoted to discussions on various points raised in his talk. There is no doubt that this week-end has benefited the units in the District considerably, and we hope that it will become an annual event.

There is a good deal of activity in Central Yorks District these days. The new Groups at *Hookstones* and *Wetherby* have added to our numbers and enthusiasm, and the arrival of the R.A.F. at Dishforth has brought increased strength to *Boroughbridge*.

In South Craven the *Osley* Group has just received its Rushlight, and we have hopes of further expansion in the new year.

Toc H in the industrial districts encounters a different type of problem. Lack of leaders, lack of funds, and of suitable accommodation are amongst the difficulties that are met with, and as a result Toc H does not make the progress we should like to see, particularly in the mining area. Where the solution to these problems lies, we do not know, but the Area Executive is well aware of their existence, and its responsibility in the matter.

Most Districts now make a point of organising some sort of training once a year, and during the last few months North and South Craven, Heavy Woollen, Swale, and Sheffield Districts have all run successful training days.

One of the outstanding events of 1937 was the joint Pilgrimage with the East Yorks. Area to the Old House. Favoured with perfect weather, the week-end was a memorable

one, perhaps most of all for the spirit of fellowship which grew up amongst us. Pilgrimages to Poperinghe have been rather neglected of recent years in Yorkshire, and whilst admitting that the expense and time involved are bound to limit the number, we very much hope that the success of the 1937 Pilgrimage, and the enthusiasm of those who joined it, will mean that next year's Pilgrimage will be equally well supported.

The steadily increasing interest in the work of B.E.L.R.A. continues, and arrangements have been made for the B.E.L.R.A. Exhibition to be held in Sheffield in November, and in Huddersfield in December.

It is not easy to give any adequate survey of the jobs done throughout the Area during the year; so often the best acts of service do not come to our ears. Camping, as usual, formed one of the principal activities. *Sedbergh*, *Bedale* and *Skipton* ran their annual week camps for Leeds boys in August, and the glorious weather played its part in ensuring the success of these efforts. *Otley*, *Bradford* and *Shipley* co-operated in the South Craven District Camp, and *Ilkley* ran their usual series of week-end camps for Leeds boys. Sheffield District for the first time organised a very successful camp for 150 boys near Skegness in place of the small week-end camps which have been held in previous years. An increasing number of units now hold camps for the poorer boys in their towns, and we hope this line of service will continue to spread.

The Sheffield District Marquee for Show-

### From Southern Rhodesia

Quite a number of headstones, crosses and kerbing round graves in the Umtali cemetery had sunk into the graves through the foundations not being left long enough to settle before being built on. Practically not a single friend or relation of those buried there now lives in the district so the local Branch got busy, rebuilt the fallen and broken headstones, straightened up the iron crosses on the graves of Boer War Soldiers, and others that were leaning over badly, levelled up the sunken kerbing and tidied up the graves.

men last May was found to be immensely worth while, and will, it is hoped, become an annual event.

*Ilkley* Branch, with the help of the local Rover Scouts, carry on their work for the village of Shilden in Durham, and not the least important side of the job is the way in which they have awakened the interest of the local townsfolk. *Settle* are preparing to launch a similar scheme at Ingleton, a distressed village in our own area.

Of the regular visits to hospitals, casual wards, workhouses and other institutions, it is not necessary to speak. In many places the work goes steadily on, but there is no doubt that we are tackling but a small proportion, and much remains to be done.

By the time these words appear in print, the Birthday Festival at York will be over. This is the first occasion on which the Lamp Lighting Festival has been held in Yorkshire, and we are well aware of the great opportunity that it affords us. December 11 and 12 will be two of the most important days in the history of Toc H in the three Ridings. We shall welcome 500 members of new Branches drawn from all over the country, members from Overseas and from neighbouring Areas, and we shall see the largest gathering of Yorkshire members that has yet taken place. Such an occasion presents us not only with a great opportunity for making Toc H better known in Yorkshire, but what is more important, it provides a great incentive for us all to make ourselves fitter for the great tasks which lie before us. G. J.

### From Palestine

"The association of Toc H with the Cathedral (*at Jerusalem*) has always been very close. During the year, finding themselves homeless, they were offered the use of the hut in the grounds of St. Paul's Church. . . . Toc H, in their turn, have been able to assist St. Paul's in several small ways and this led to one of the most pleasant features of the whole year—increasing friendliness between the congregations of St. Paul's and the Cathedral."—*Extract from Annual Report, 1937, of the Jerusalem and the East Mission.*

## THE OPEN HUSTINGS

### Is it Queer Street, or God?

DEAR EDITOR,

It is so easy to criticise, that it is with not a little diffidence that a very ordinary member, albeit a very old man, ventures to put before his brothers of this multitudinous family his own simple ideas—childish fancies, if you will—on the future of Toc H, according to his interpretation of existing omens.

He is inspired to this rash, not to say conceited, act by *Pulling Through* in the December JOURNAL.

The v.o.m. salutes the gallant *Light Brigade* for their heroic effort, and second only to this epoch-making event is the wonderfully steady and increasing support given to the noble six hundred—or was it 391?—by the units of Toc H.

It may be that we should have known all about it from the voluminous pages of accounts that appear every year with the April JOURNAL, but the v.o.m. is “a bear of very little brain,” and can never understand those myriads of figures which the genius of Mus and the auditors manages to produce annually for his edification.

This sounds dreadfully ungrateful, because it must take them quite a long time to get the correct answers to their terrible sums.

The result is that, for the first time perhaps, the v.o.m. is told in unmistakable language that the gap between Expenditure and Income is widening every year to the extent of four figures! What isn't mentioned, but is now fairly obvious, is that the total overdraft at the Bankers must be well on into five figures—and growing every year.

Now *E* and *I* are only separated by four letters from one another. In the case of Expenditure and Income those four letters may well be *BANK*, and when the separation extends beyond these four letters—what then?

The fifth letter is *R*, the six is *U*, the seventh is *P*, the eighth is *T*, the ninth is *C*, and the tenth is *Y*.

To the v.o.m., in his childish fancy, it

appears that Toc H is well on towards the seventh letter, at least.

Be that as it may, the v.o.m. in his childhood days—way back in the nineteenth century—was strictly brought up on the old-fashioned principle that no matter how necessary any particular thing was, if he hadn't got the money to pay for it he had to carry on without it, for it was considered *dishonest* to have things that you couldn't pay for on the nail.

Of course, times have changed and words, like everything else, get lost in the process of evolution, and to-day the word dishonest has such an unpleasant sound that we just don't use it. It simply isn't done.

If only then to take away the nasty taste of the word, let us glance at the practical side of the question.

Even a hospital—the one institution in the world which legitimately lives on tick—makes some pretence, as a rule, of reducing its overdraft annually, while any business concern which systematically adds a thousand or so pounds to its overdraft annually very soon finds itself in Queer Street. It is true that governments, whether for the country, county or borough, usually manage to get away with it, because they know that their successors will have to clear up the mess.

We are told, in the December JOURNAL, that the Central Executive “who are in a position to survey the whole field, are clear that the present Staff cannot be reduced without detriment to the mission of Toc H.”

Brave words these, and very familiar to the unfortunate citizen who pays rates and taxes, and who by experience has learned that it does not invariably follow that a reduction of expenditure means crippling the ship.

Can it be the senility of the v.o.m. if he sees just the slightest suspicion of a connecting touch, almost infinitesimal, between the blatant call for recruits for Toc H, and this question of filthy lucre? Perish the thought! The very idea strikes an appalling note, just as Toc H, too, is taking a much firmer stand on its religious foundation by



setting forth in black and white exactly what "members are called upon to do," not what they *might* do, or even what they *should* do, but quite definitely what is *demande*d of members. Very many of the v.o.m. welcome this, the first serious attempt to put quality before quantity as regards the future membership.

If from the Olympic heights of the roof—instead of the basement—of "47" the Central Executive were to make another survey, they might get a wider, albeit a clearer, vision of the whole field. They would find that while few will disagree with the pious result of their first survey, there is quite a considerable body of the v.o.m. which is not to be persuaded that a reduction of the present staff will do anything but stimulate the mission of Toc H. Beyond this, there is an immense body of the v.o.m. who believe implicitly in the old adage of "cutting your coat according to your cloth," and who are not prepared to see Toc H led into Queer Street—just because they are convinced that Toc H is, above all things, *God's show*.

It is equally certain that if the C.E. exhibit the slightest sign of considering the views of the v.o.m. on this question of policy, they will be able to look for even better support in the future from the membership than they have received in the past.

Yours sincerely,

H. H. R.

London, W.C.I.

### The Cost of Promotion

DEAR EDITOR,

I am a member of a Unit which has recently been promoted to Branch status, and consequently I have heard a lot of criticism regarding the cost attached to this attainment. It would seem that the cost which has to be borne upon promotion is excessive, when the Lamp of Maintenance and the Banner (if there is not already one) are taken into account. There is also the Branch contribution to the travelling expenses of two members attending the Festival where the Lamp is lit for the first time. These may amount in all to some £15 and I am wondering if this

amount could not be better expended by Headquarters or by the Branch itself. The following are a few observations made by myself and other members of the Branch:—

First, *the Lamp*: In spite of the fact that the payment of £10 10s. od. to Headquarters for the Lamp is scheduled as a Donation, I have been told that the cost to Headquarters is not far short of this figure on account of its design, the beautiful metal-work, casket, and engraving of the plates, etc. It is not that I dislike the Lamp—in fact, I think it is a lovely symbol of the Light of Toc H—but the cost appears very large when the total expenditure of a Branch is in the region of £30-35. It is possible to obtain a donor for the Lamp, but my Branch, quite rightly, deprecates the idea of 'doing' some wealthy local resident for a Lamp if the gift means little or nothing to him or her. We have not any members or friends of the Branch who can afford to give the whole Ten Guineas so we have decided to collect the money from our own members and other friends. I know it sometimes happens that a Lamp is offered to Toc H for use in a specified locality or a new Branch takes over a Lamp relinquished by an old Branch, but that is hardly the point of my remarks, as I refer to the actual cost of the Lamp. Would it not be possible to produce a less elaborate Lamp which could either be hired from Headquarters or purchased at the option of the Branch (not hire-purchased!)?

Second, *the Banner*: As most of us know, the display of Banners at a Festival is rather a wonderful sight, but what about the money which has been spent on all the Banners? Could not it have been put to other uses, for example, towards spreading Toc H Overseas? It seems to be necessary to display a Banner at all Lamp-lighting Festivals, especially when the new Lamp is first lit, but I cannot see how often the Banner is displayed after that. One is told that the Banner is the 'visiting-card' of the Unit, but how often do Units visit each other in such numbers and at such exceptional functions as to make it necessary to distinguish the Unit by means of a Banner? Owing to the nature of so many Toc H meeting-rooms, it is quite impossible to leave

the Banner continually on view. The expenditure would not be noticed so much if it were defrayed by a donor of the Banner or if the Banner had been purchased while the Unit was in the Group stage; the trouble is that the expense has to be borne, in most cases, at the same time as the Lamp is acquired. I should like to conclude this paragraph by suggesting that no new Banners should be procured by Units, and that, in consequence, some simple method should be devised of distinguishing Lamps and Rushlights at Toc H Festivals.

Third, *the cost of travelling to the Festival*: Since the two members (at least) who go to the Festival for the first Lamp-lighting are acting as representatives of the Branch, it is only right that the Unit should contribute a proportion of the expenses as otherwise an unfair burden would fall upon the two members selected. Several other members of my Unit have also said that the Festival itself is unnecessary, but definitely not because it is in York this year, since we all realise that it is only fair to Units in general that the Festivals should be spread over the country. Personally I do not agree that Festivals are unnecessary—I think there is something which is most impressive and exceptionally heartening in a Family Gathering of Toc H, and I would never miss a Festival when I had the opportunity.

I do not in any way feel that I have been successful in bringing up every side of the question, so I shall be very pleased to hear the views of other members (and possibly of Headquarters) upon this subject.

Yours in Toc H,

A SUSSEX BRANCH TREASURER.

[We understand that the whole system of the bestowal of Lamps is under consideration by the Guard of the Lamp.—ED.]

### Toc H in the Village

DEAR SIR,

I was deeply interested in MacLeod's article in the October JOURNAL on "Toc H in the Village" and in the reply by Medlicott in the December JOURNAL. One does not quite know whether to take the latter seriously or other-

wise. One can hardly believe that he is serious when he speaks as he does about Rights of Way, etc. Does he seriously suggest that the Footpaths' Preservation Society *must* be consulted before any other person or body dares to assert rights which are generally believed to exist? Is he so ignorant of life in the country as not to realise as a fact that well-recognised rights are blocked up without the Society moving a finger about it (how can they unless they are told?), while the same Society (probably through ignorance of the fact) does nothing to ensure that all legal rights are recognised by the Authorities.

He appears to be ignorant of recent legislation on the subject of Rights of Way and the action of Local Authorities thereunder.

But let me give my experience. After reading MacLeod's excellent paper, the Branch of Toc H to which I belong considered several of the subjects which he touches upon and took action thereon.

- (1) *Danger Spots on Roads*.—With our local knowledge we were able, after reviewing the position, to make recommendations to the Local Authorities, which were courteously received and acted upon.
- (2) *Rights of Way*.—We have inspected the maps of the Local Authorities and have found paths marked there which are stopped up and others, said by old residents to exist by right, which are not marked. By representation to the Local Authorities we hope to have matters put right.
- (3) *Housing*.—This question is being closely watched with a view to representations being made should the necessity arise.

In all these and other matters we are seeking to put our services and our local knowledge at the disposal of the Local Authorities; not as cocksure reformers or as 'nosey-parkers,' but as students and well-wishers.

Has Medlicott so little experience of Local Authorities as to be ignorant of the fact that many needed reforms would never have been carried out had no pressure been put upon them by outside persons or bodies?

Why should Medlicott condemn all the suggested problems which MacLeod refers to and then proceed to give a list of his own which can equally well be criticised? Both lists are very useful, and I hope that the article and the correspondence will be carefully considered by all Village Branches of Toc H.

In my own neighbourhood these matters are being considered, and several members of Toc H have recently secured election upon local bodies.

Yours sincerely,  
J. B. SNELL.

*Ticehurst, Sussex.*

\* \* \* \*

DEAR EDITOR,

I must write to say how much I agree with H. Medlicott's letter in the December edition of the JOURNAL, and how I can support it by practical experience in a country village.

In my village, the Toc H member on the Parish Council was largely responsible for having the public footpaths clearly defined and agreed to by all concerned.

About seven hundred London boys camped in the village this summer, as they have for the last two or three years, the village lending the site and Toc H running the camps. The stewards at one of the houses whose garden was thrown open to the public for the benefit of a London hospital, were Toc H members. A Concert Party organised by Toc H, East London, came down and gave a concert in the village, thereby collecting over £5 for the local Coronation festivities. The village allowed Toc H to use their cricket ground on several different occasions; the village Sports

run at the time of the last Jubilee and Coronation in each case were run by members of Toc H. Two visits were made by members of the local village Cricket Club to an East London District Guest-night.

I do hope that what will come out of these letters is a better understanding between country and town. I believe that each town unit should try and find a brother unit in the country and *vice versa*: close enough at hand to be within bicycle distance or, anyway, of a cheap rail ticket; and then to try and organise such things as I have enumerated above.

Yours truly,  
FRED DRAKE.

*Herts.*

## A Seamen's Library

DEAR SIR,

The Superintendent and the Committee of the Santos Branch of the Missions to Seamen wish to convey their heartfelt thanks to all Branches of Toc H throughout Great Britain who have been so kind as to send journals, papers and reading matter to this branch of the Missions to Seamen during the year 1937.

If only the senders of these papers could see how the seamen come and ask for them they would realise how much their work is appreciated. Hoping that this good work will be continued during the coming year, we wish all members of Toc H the season's greetings and progress in their splendid work.

N. R. LOGSDON,  
*Hon. Secretary.*

*Santos, Brazil.*

## A BAG OF BOOKS

Brave Building

*The Indiscretions of a Warden.* By Basil L. Q. Henriques. Methuen, 7s. 6d.

As members of Toc H are often reminded, a small University settlement in South-east London, now known as the Oxford and Bermondsey Club, has had much to answer for in the forty years of its existence. It had the essence of Toc H long before Talbot House came into existence; it has been a vital

influence on a number of men who were afterwards called to lead Toc H; it still maintains a connection with Toc H through a succession of men who come to know and serve it. In a real sense, Bermondsey is the place where Toc H was born. Another of its children is the subject of this book.

Contact with two men of his own College at Oxford—both of them destined later to play their part in the building of Toc H—led Basil Henriques to Bermondsey. As a Jew by birth and deepest conviction, he found himself wonderfully at home in a community outspokenly Christian. And there he also found himself and his vocation. When he left, it was not to his home in the West End, but to make a new kind of home in the East End among the poorest of his own people. The pattern of it, the very name ("Oxford and St. George's") was modelled on Oxford and Bermondsey. Among the many splendid Jewish settlements and clubs this pattern was something new. It was (as the O.B.C. always was and as Toc H ought always to be) not 'good works' but 'fellowship in service.'

This is emphatically a book which Toc H members ought to read. It is partly autobiographical, and the story of the writer's own growth, his struggle stage by stage and his very individual achievement makes inspiring reading. The book also deals, often very boldly, with problems common to workers in

great cities—elementary education, juvenile delinquency, boys' and girls' clubs, sex, religion. It contains a notable picture of a great hospital. And it tackles subjects unfamiliar to most of us—the gulf between the Jew and the Christian, between the orthodox and the liberal Jew, between the foreign-born and the English-born Jew. It is a pity that every anti-Semite cannot be made to read and ponder the excellent and restrained chapter on "The Jews of East London." And it is heartening to read of Basil Henriques' understanding of the Christian position and of his close personal friendships and co-operation with Christian clergy. Those who know him or have heard him speak, for instance at meetings of the National Association of Boys Clubs, feel themselves sometimes face to face with a prophet. The motive of his whole life and work is never in doubt—"I, as a Jew," (he now writes) "am so convinced of these two things—the reality of the love of God and the reality of the love for God—it seems that nothing else really matters, for all the rest will follow."

B. B.

### The Gospel and To-day

*What has Christianity to Say?* By F. R. Barry. Student Christian Movement Press, 5s.

The titles of two of Dr. Barry's more recent books have been abundantly justified. Neither book was guilty of irrelevances. Here again is a book which, though smaller in compass and more hastily put together, is no less relevant than the other two. "This is written in 1937 and inevitably and intentionally it 'dates.' It is an attempt to meet the point of view of the ordinary thoughtful Briton who believes in his heart that Christianity holds the solution for the world's need, but is uncertain what it really has to say," writes the author.

To have said just this and to call to mind the close association of F. R. Barry through Knutsford with the early days of Toc H, may be to have said enough to encourage many who will read this notice to read the book itself. Lest, however, appetites need further whetting, let this much more be said. Communism and Fascism are faced fairly and squarely, appraised for many things, but finally and fundamentally found wanting and

menacing because they have set up gods who are not the God Christians worship. The gods and the gods of other forms of new paganism rob man of his confidence in reason and of his power of thinking freely. "The terrifying resurgence of paganism" becomes a reality to the reader, but the Christian faith in God and man—"the faith which offers what we need most—optimism, courage and fidelity in trying to make civilisation moral"—is made magnificently real as well.

The good news about God and man, interpreted in terms of today, provides the real core of this book, but the two concluding chapters on the Christian standard and commitments provide most suggestive lines of thought to all who are trying to answer the question "What should a Christian do?" Perhaps it is only fair to add the warning that no cut-and-dried programme is to be found here! The would-be Christian is faced with a stiffer proposition.

F. E. F.

## A 'Different' War Book

*Vain Glory: A Miscellany of the Great War by those who fought in it on all fronts and on both sides.* Compiled and edited by Guy Chapman. Cassell & Co., 8s. 6d.

Not even Mr. H. G. Wells, who recently described the battles of Crécy and Agincourt contemptuously as "border bickerings of monarchs," can persuade mankind that wars make insignificant history. Nor will everyone agree with the editor of this remarkable book, *Vain Glory*, that "War is not even a great historical event . . . It is, quite simply, a disaster which, like a railway accident, may affect for a little time those involved but does not divert at all the main historical movements." At the present moment it certainly looks to most of us as if what we had supposed to be "the main historical movements" have been diverted, if not derailed, by a war, now twenty years old. It can, of course, easily be argued that "the Peace" which has (as most sensible people foresaw) robbed us of any chance of peace, has done, is doing, and will continue to do even more to divert "the main movements" for which the world was looking forward. However that may be, we shall agree with Mr. Chapman when he says that "war affects individuals." The central thread, he tells us, of this very big book (it has nearly eight hundred large pages) "is the line of progressive demoralisation of men and women working under pressure and excitement. That there was a moral disintegration, both of troops and civilians, few would care to deny." This effect of war on individuals of different nations he analyses interestingly in his introduction. "The Englishman," he says, "appears to be the most serious fighter. He does not believe in war. In 1914, all the other combatants did. And the decline in their *morale* is the measure of their fallibility. The Englishman looked upon it without enthusiasm, as a dirty job to be carried out. So his *morale* remained higher on the whole than that of other belligerents." That may be

true, but it is small enough comfort to set against the enormous debit of war as a whole.

It is not Mr. Chapman's views which make this book but the great mass of other men's views which he has collected and arranged. The greatest value of the collection is that it is nearly all first-hand, so to speak, red-hot. Most of the writers are those whom our opponents called "front fighters," and a great many of them wrote on the spot, at the time, with no thought of publication. Thus they reveal themselves and the men round them almost unawares. Interspersed with their honest brutality, pity and courage, there are enough extracts from other kinds of writers to heighten the picture—the fatuous prophecies of people in high places, the jaunty frivolities of people who ran no risks, the lying and the hatred which was manufactured by men a long way behind the line, the ingratitude and money-making and place-hunting, the despair of the helpless onlooker. But the editor sets out, as he says, to give "a general picture," and he provides plenty of instances of the courage and kindness of fighting men, the only "glory" of war.

The reader will have to be as unsentimental as Mr. Chapman if he can agree that war, as shown here, "is not a tragedy." In the face of so many first-hand witnesses it is useless to quote the old phrase that "what the soldier said is not evidence." The soldier in these pages condemns war beyond any hope of redemption by patriotic sentiment or full-dress parade or pious references to the God of Battles. It was doubtless a soldier and not a pacifist who first said "War is Hell"—for he knew what he was talking about. And this book goes a long way to showing any easy sceptic what an irrational, cruel, mean and dirty place Hell is.

B. B.



## POPERINGHE PILGRIMAGES, 1938.

Since Talbot House in Poperinghe came back to Toc H in 1930 about 5,500 members have visited it on Pilgrimages. Many hundreds have made their individual pilgrimage, and at least 20,000 visitors from all parts of the Empire and from many foreign countries have there imbibed and taken away with them some knowledge of Toc H, what it was and what it is.

Many units have been able, quite privately, to help their members to join in a Pilgrimage, and a small Guest Fund, accumulated by the thankofferings of members and other friends, is administered by the Old House Committee for the purpose. Such help is in accordance with the spirit of Toc H and those to whom it is offered should feel no qualm about accepting it.

1.—*Cost*: As far as can be ascertained, owing to the uncertainties of exchange, the inclusive cost per head will be £3, London to London, for a minimum of twenty; smaller parties proportionately dearer.

2.—*Routes*: A. Pilgrimages (see list below) Nos. 1 to 10 and 23 to 26 inclusive, will travel *via* Dover and Dunkirk (thence by motor 'bus), leaving Victoria at 10 p.m. on Fridays. Return Sundays from Poperinghe at 10.30 p.m., arriving Victoria Mondays at 9 a.m.

B. Pilgrimages Nos. 11 to 22 inclusive will travel *via* Harwich and Zeebrugge (thence by motor 'bus), leaving Liverpool Street Fridays at 8.15 p.m. Return Sundays from Poperinghe 8.30 p.m., or Ypres 9.5 p.m., arriving Mondays at Liverpool Street at 8 a.m.

N.B.—Area Secretaries (Nos. 11 to 22) preferring to travel *via* Dover will inform the Pilgrimage Secretary by January 15. They will arrange locally whether it will be more convenient and cheaper to join the boat at Dover or Harwich and inform the Pilgrimage Secretary accordingly. The inclusive cost Dover to Dover will be £2 10s. od. and from Harwich to Harwich £2 15s. od.

\* No. 19. *Married Couples*: A Toc H member may bring his wife, not necessarily a member of the L.W.H. A member of the L.W.H. may bring her husband, not necessarily a member of Toc H. Applications should be made in either case direct to The Pilgrimage Secretary at 47, Francis Street, London, S.W.1, not later than June 30.

3.—Members wishing to join their Area Pilgrimage should apply early through their unit secretaries to their Area Secretary.

4.—*Extra Stay, etc.*: Members remaining in Poperinghe beyond the normal Pilgrimage period should apply to the Pilgrimage Secretary in advance. The normal week-end tickets are available to return up to the Tuesday/Wednesday night.

5.—*Passports*: No passports are needed for the week-end (between Friday and Tuesday evenings). Beyond that a passport is essential.

6.—*Overseas Members* who happen to be in England or on the Continent are cordially invited to join any Pilgrimage on application to the Pilgrimage Secretary at 47, Francis Street, S.W.1.

7.—*Information*: All enquiries in regard to the Old House should be addressed to the Secretary, Old House Committee, 47, Francis Street, London, S.W.1.

### Pilgrimages Allotted

No.	Date.	Party.
1.	Apr. 15/18.	(Easter). N. Western and Lakeland.
2.	" 23/24.	L.W.H.
3.	" 30/May	1.
4.	May 7/8.	North Wales and Border Counties.
5.	" 14/15.	Notts. and Derby.
6.	" 21/22.	Kent, Surrey and Sussex.
7.	" 28/29.	Manchester.
8.	June 4/6.	(Whitsun.) West Midlands.
9.	" 11/12.	South Western.
10.	" 18/19.	Eastern.
11.	" 25/26.	East Midlands.
12.	July 2/3.	East and West Yorks.
13.	" 9/10.	Western and South Wales.
14.	" 16/17.	Oxford and Thames Valley
15.	" 23/24.	Western London.
16.	" 30/Aug.	1. (Bk. Hol.) Northern and Scotland
17.	Aug. 6/7.	
18.	" 13/14.	L.W.H.
*19.	" 20/21.	<i>Married Couples.</i>
20.	" 27/28.	Southern London.
21.	Sept. 3/4.	Eastern London.
22.	" 10/11.	Northern London.
23.	" 17/18.	Continental Units.
24.	" 24/25.	Southern.
25.	Oct. 1/2.	L.W.H.
26.	" 8/9.	



## To Remind Members to Remember Membership

ALL members of Toc H are reminded that they should have renewed their membership on January 1, 1938, by payment of the *Annual Subscription*, which is payable on election and thereafter on January 1 in every year.

The amount of this Annual Subscription, laid down in the Bye-laws appended to the Royal Charter, is not less than two shillings and sixpence and not more than one guinea.

Of that sum not less than two shillings is payable to the corporation (at Headquarters) in respect of *Group and Branch members* and is a Capitation Fee which covers registration of membership and issue of a membership card.

Most Group and Branch members assess their own contributions to Toc H through their unit funds and pay considerably more than the statutory subscription in weekly, monthly or quarterly instalments during the course of each year to their unit treasurer.

In respect of *Area members and Central members*, i.e., the members of the General Branch (whether attached to a unit or not), a membership subscription of *not less* than two shillings and sixpence is payable to the Corporation.

Area and Central members contribute their membership subscriptions annually or by instalments either to Headquarters or through the Area Office. Some include the annual subscription (five shillings) for their monthly copy of the Toc H JOURNAL.

Some members save themselves trouble and others extra work by completing a *Banker's Order* form.

A man whose annual capitation fee or subscription is *not paid* to the Corporation cannot be a member of Toc H unless he is exempted by the Administrator for special and adequate reasons.

If his annual capitation fee or subscription is not paid to the Corporation by March 31, a member has no right to vote at any meeting. He can be re-admitted to full membership at any time without re-election, at the discretion of the Administrator, if he pays all arrears of subscriptions. If, however, he fails to reply within seven days to a "final notice" issued by Headquarters, he ceases to be a member. Then, in the event of his wishing to rejoin, he must apply for membership in the normal way. The power of "expulsion" from Toc H is reserved to the Central Executive.

A Group or Branch member who desires to fulfil all the obligations of membership but for some good reason is no longer able to attend his unit meetings, may apply through his unit to the Area Elections Committee for transfer to *Area Membership*, i.e., to a section of the General Branch within the Area.

Members in the *Royal Navy* should become members of the General Branch (Central and Services). They will pay their membership subscriptions in January, either direct to Headquarters or through the nearest accessible unit. They will be expected at all times to share in the life of any unit at which they may attend.

Members in the *Army* who are Group or Branch members will pay their Membership Subscriptions through their Group or Branch, others direct to Headquarters or through the Area Office.

Members in the *Royal Air Force* will pay their membership subscriptions either direct to Headquarters or through the Station Correspondent on January 15.

Members are reminded that January is the best month for Branch Executives and Group Officers to carry out their *Annual Review* of the membership of the unit and that Area Elections Committees should similarly review the rolls of Area members.

Every member is reminded that a signed and current *Membership Card*, which is proof of his membership of Toc H, should always be in his possession and should be produced without request at any meeting of members among whom he is not known.

NOTE 1.—Possibly because such reminders as these were not given last year, as they were in 1936 when current Membership Cards were required for the Coming-of-Age Festival, the amount of membership subscriptions and capitation fees received by the Corporation for the year ended October 31, 1937, was less by £76 than in 1936, when they totalled £3,475. This is not attributable to a comparable drop in the numerical strength of members but shows a lamentable degree of forgetfulness, inaccuracy or slackness on the part of unit secretaries and other members. *Verb Sap.*, which means that wise men will know what to do about this.

NOTE 2.—The *Reminders* given above include most of the bare facts. They are not comprehensive in regard to the requirements of membership, but they apply to the whole of Toc H with the exception of a few Areas overseas where local variations are permitted.

NOTE 3.—The relevant clauses in the Royal Charter and Bye-laws, in "Rules of the Road" and in the pamphlet on "District Teams" (II *d* and *f*) are supplemented by a series of papers entitled "*Membros*," which will be obtainable by District, Branch and Group officers through Area Secretaries from the Central Elections Committee.

---

*Another Year — To do what you dare not do!*

---

# THE JANUARY 1938 LIST OF TOC H HEADQUARTERS, HOUSES AND AREAS

## Headquarters :

47, FRANCIS STREET, LONDON, S.W.1.

Telephone: Victoria 0354. Telegrams: Talbotuso, Sowest, London.

Founder Padre: Rev. P. B. Clayton, C.H., M.C.

Chairman, Central Executive: P. Sutherland Graeme, C.B.E.

Hon. Administrator: H. A. Secretan, O.B.E.

Hon. Treasurer: Wm. A. Hurst, O.B.E.

Registrar: W. J. Musters, F.I.A.C.

General Secretary: R. R. Calkin.

Schools Secretary: G. K. Tattersall.

Editorial Secretary: Barclay Baron, O.B.E.

Hon. Asst. to Administrator: A. C. Edgar, M.C.

Asst. Editorial Secretary: A. G. Churcher.

Bursar: Sir Edward Samuel, Bt.

Administrative Padre: Rev. F. E. Ford.

Asst. Admin. Padre: Rev. H. Leggate, M.C.

Secretaries for the Services and for Lone Units Overseas: D. L. Ralph and Major P. A. Slessor.

Overseas Office: 42, Trinity Square, London, E.C.3 (Royal 3817).

Hon. Chief Overseas Commissioners: Rev. C. G. Pearson and F. E. Sargood.

## Marks and other Houses

Marks Padres: Rev. R. N. Craig (Birmingham); Rev. G. W. S. Harmer (London).

Marks Pilots: A. Gammon, O.B.E. (Yorkshire); R. H. Staton (Southampton).

Architect: B. Wright.

### MARK :

I. —24, Pembridge Gardens, W.2. (Bay. 5400).

II. —123, St. George's Sq., S.W.1. (Vic. 9627).

III. —Church Cres., S. Hackney, E.9. (Amh. 1949).

IV. —Upper Park Road, Victoria Park, Manchester, 14. (Rusholme 2758).

V. —The Firs, Bassett, Southampton. (Bassett 681071).

VI. —6, Wake Green Road, Moseley, Birmingham, 13. (South 0565).

VII. —15, Fitzroy Square, W.1. (Euston 2927).

VIII. —Christ Church Road, Pitsmoor, Sheffield. (205111).

IX. —31, St. Paul's Road, Clifton, Bristol, 8. (357181).

XI. —44, Princess Road, Leicester. (224011).  
Clarendon House, Clarendon Street, Hull. (2601).  
Shaftesbury Lodge, 20, Poole Road, Bournemouth. (Bournemouth 149).

Pierhead House, Wapping, E.1. (Royal 3611).

Talbot House Club for Seafaring Boys (Warden: J. H. Clark), Brunswick Square, Southampton. (520611).

"THE OLD HOUSE"—Talbot House, Rue de l'Hopital, Poperinghe, Belgium.

MARK I (C).—178, Colony Street, Winnipeg.

MARK I (Aust.).—Edward House, Brunswick Rd., Albany, Western Australia.

„ II (C).—614, Huron Street, Toronto, 5.

„ I (I.).—2/2, Lansdowne Road, Calcutta.

„ I (S.Am.).—Chacabuco, 723, Buenos Aires.

„ I (S.Af.).—30, Saratoga Avenue,

Johannesburg.

### MARK :

XIII. —The Brothers' House, 119, Kennington Park Road, S.E.11. (Reliance 1005).

XIV. —1, Eccles Old Road, Salford, 6.

XV. —31, The Common, Woolwich, S.E.18. (Woolwich 0977).

XVI. —Redville, High Street, Swindon. (257).

XVIII. —Grainger Park Road, Newcastle-upon-Tyne, 4. (330041).

XIX. —East Street, Leeds, 9. (239871).

XX. —67, Upper Richmond Road, S.W.15. (Putney 3976).

XXI. —Graeme House, 228, Osmaston Road, Derby. (2635).

XXII. —95, Denmark Hill, S.E.5. (Rod. 4481).

Gladstone House, 62, Rodney Street, Liverpool, 1. (Royal 1070).

Brotherton House, North Grange Road, Leeds, 6. (Headingley 521021).

## *The Areas of Toc H*

*The Half-yearly List, showing DISTRICTS, BRANCHES AND GROUPS, is published with the April (Annual Report) and November Journals.*

*Communications for DISTRICT, BRANCH AND GROUP SECRETARIES should be addressed c/o THE AREA SECRETARY concerned.*

*Where omitted in the following pages, the address of the AREA PADRE is the same as that of the Area Secretary.*

H.A.C. = Hon. Area Commissioner.

H.A.S. = Hon. Area Secretary.

A.S. = Area Secretary.

A.P. = Area Padre.

### *Areas in the British Isles*

- NORTHERN LONDON AREA : A.S.: G. R. R. Martin, 47, Francis Street, S.W.1. A.P.: Rev. J. E. E. Tunstall, 20, Leicester Road, New Barnet, Herts.
- EASTERN LONDON AREA : A.S.: J. H. M. Shaw, 47, Francis Street, S.W.1. A.P. (for January): Rev. D. J. Wallace, 13, Chelmsford Road, Leytonstone, E.11.
- SOUTHERN LONDON AREA : A.S.: C. G. Freeston, 47, Francis Street, S.W.1. A.P.: Rev. K. C. Oliver.
- WESTERN LONDON AREA : A.S.: G. R. R. Martin, 47, Francis Street, S.W.1. A.P.: Rev. J. B. Dakin.
- KENT AREA : A.S.: J. Callf and A. E. F. Hammond, 47, Francis Street, S.W.1. A.P.: Rev. H. Leggate, M.C.
- SURREY AND SUSSEX AREA : A.S.: J. Callf and A. E. F. Hammond, 47, Francis Street, S.W.1. A.P.: Rev. H. Leggate, M.C.
- EASTERN AREA : A.S.: R. E. Wraith, 2, Riverside Court, Chesterton Road, Cambridge (5314). A.P.: Rev. C. Marr, 168, Huntingdon Road, Cambridge (2655).
- EAST MIDLANDS AREA : A.S.: J. W. Maddock, Toc H Mark XI, 44, Princess Road, Leicester (224011). A.P.: Rev. R. S. Dabbs.
- NOTTS. AND DERBY AREA : A.S.: F. G. Harrison, Toc H, 72, St. James's Street, Nottingham (45231). A.P.: Rev. P. W. Webb, Toc H Mark XXI, 228, Osmaston Road, Derby (2635).
- WEST MIDLANDS AREA : A.S.: C. Stevenson, Toc H, 6, Wake Green Road, Birmingham, 13 (South 0545). A.P.: Rev. J. R. Palmer, 77, Weoley Park Road, Birmingham, 29 (Selly Oak 1248).
- NORTH WALES AND BORDER COUNTIES AREA : A.S.: G. Foster, The Oak House, Crowle, Worcester (Upton Snodsbury 16).
- MANCHESTER AREA : A.S.: L. W. Wood, Toc H, 4, Victoria Street, Manchester, 3 (Blackfriars 6964). Asst. A.S.: W. J. Abbott, 50, Ashlands Road, Harts Hill, Stoke-on-Trent. A.P.: Rev. G. H. T. Blake, Toc H Mark XIV, 1, Eccles Old Road, Salford, 6 (Pendleton 2134). Rev. E. N. Downing, Toc H Mark IV, Victoria Park, Manchester, 14 (Rusholme 2758).
- NORTH WESTERN AREA : A.S.: J. D. Burnett, Gladstone House, 62, Rodney Street, Liverpool, 1. (Royal 5819). A.P.: Rev. R. J. Davies, Anahilt, Irby Road, Heswall, Cheshire (Heswall 1118).
- LAKELAND AREA : A.S.: C. V. Young, Grosvenor House, Stramongate, Kendal (672). A.P.: Rev. R. J. Davies, Anahilt, Irby Road, Heswall, Cheshire (Heswall 1118).
- WEST YORKSHIRE AREA : A.S.: G. S. Johnson, Brotherton House, North Grauge Road, Leeds, 6 (Headingley 52650). A.P.: Rev. R. S. Dye, Priory Cottage, 48, Church Street, Ecclesfield, Sheffield.
- EAST YORKSHIRE AREA : A.P.: Rev. H. Bursey, Clarendon House, Clarendon Street, Hull (2601).
- NORTHERN AREA : A.S.: J. W. Burford, Toc H Mark XVIII, Grainger Pk. Rd., Newcastle-on-Tyne, 4 (33465). A.P.: Rev. A. K. Bostock, All Saints' Clergy House, Pilgrim Street, Newcastle-on-Tyne, 1 (26871).
- SOUTHERN AREA : A.S.: P. H. Ketnor, Toc H Mark V, The Firs, Bassett, Southampton (Bassett 681071). A.P.: Rev. K. G. Bloxham.
- OXFORD AND THAMES VALLEY AREA : A.S.: D. L. Ralph and A. D. H. Carson, 47, Francis Street, S.W.1. Hon. Padre: Rev. G. Williams.
- SOUTH WESTERN AREA : A.S.: A. S. Greenacre, Toc H, 42, St. David's Hill, Exeter (236811). A.P.: Rev. H. A. J. Pearmain.
- WESTERN AREA : A.S.: R. D. Smith, Toc H, 29, St. Paul's Road, Clifton, Bristol, 8 (35826). A.P.: Rev. H. P. Sawbridge, M.C., The Old Vicarage, Corsham, Wilts.
- SOUTH WALES AREA : A.S.: A. M. Johnston, Toc H, Insurance Buildings, New Street, Cardiff (2311). A.P.: Rev. J. N. Jory.

SCOTLAND—CENTRAL AREA : A.S.: R. Sawers, Toc H, 58, West Regent Street, Glasgow, C.2 (Douglas 499). *Area Pilot*: I. Fraser. *A.P.*: Rev. A. E. Howard.

SCOTLAND—EXPERIMENTAL AREA : A.S.: R. Sawers, Toc H, 58, West Regent Street, Glasgow, C.2 (Douglas 499). *Area Pilot*: I. Fraser. *A.P.*: Rev. A. E. Howard.

IRELAND : A.S.: N. F. W. McPherson, Toc H, 50, Dublin Road, Belfast (21303). *A.P.*: Rev. A. E. Howard (Glasgow).

### *Areas Overseas*

CANADA—EASTERN CANADA REGION : *Regional Secretary*: J. M. N. Jackson, Toc H Mark II (C.), 614, Huron Street, Toronto, 5. *Regional Padre*: Rev. A. T. F. Holmes. WINNIPEG AREA : *Hon. Registrar*: H. B. Shaw, Toc H Mark I (C.), 178, Colony Street, Winnipeg. CALGARY AREA : A.S.: A. E. Tamkin, c/o Major R. L. Layton, York Hotel, Calgary. BRITISH COLUMBIA AREA : A.S.: W. N. Talbot, c/o 45-784, Thurlow Street, Vancouver.

ARGENTINE : *Hon. Commissioner*: T. B. Stewart. *Secretary*: H. C. Dunnett, Toc H Mark I (S. Am.), Chacabuco 723, Buenos Aires.

INDIA AND BURMA—ALL INDIA COMMITTEE : *Chairman*: Lt.-Col. W. R. Elliot, M.C. *Hon. Secretary*: B. W. Clark, Toc H Mark I (I.), 2/2, Lansdowne Road, Calcutta.

AUSTRALIA—*Headquarters*: Box 423D, G.P.O., Adelaide, South Australia. *Hon. Australian Commissioner*: R. K. Wood. *Secretary to Australian Executive*: A. M. Cowling.

NEW SOUTH WALES AREA : H.A.C.: Prof. H. Tasman Lovell. A.S.: B. A. Billings, Toc H, 5, Hamilton Street, Sydney.

QUEENSLAND AREA : H.A.C.: J. C. Arkell, Llanelwy, Montague Road, Indooroopilly, Brisbane. H.A.S.: J. G. Loney, Dept. of Public Works, Treasury Buildings, Brisbane. A.S.: A. S. M. Furniss.

SOUTH AUSTRALIA AREA : H.A.C.: Hon. E. W. Holden, M.L.C., 175, North Terrace, Adelaide. A.S.: L. M. Williams, Box 1202 K, G.P.O., Adelaide. *A.P.*: Rev. R. L. Watson.

TASMANIA AREA : H.A.C.: G. Record, P.O. Box 403, Launceston. H.A.S.: J. R. Rex, 144, Collins Street, Hobart.

VICTORIA AREA : H.A.C.: Lt.-Col. E. F. Herring, K.C. A.S.: H. E. Howes, Toc H, 476, Collins Street, Melbourne, C.I.

WESTERN AUSTRALIA AREA : H.A.C.: D. M. Cleland. A.S.: F. Wyatt Joyce, Box E 202, G.P.O., Perth.

NEW ZEALAND : *Hon. Dominion Secretary*: A. S. Kempthorne, 87, The Terrace, Wellington, C.I. *Hon. Dominion Padre*: Rev. O. W. Williams, M.C., Christ's College, Christchurch. *H.Q. Staff lent to New Zealand*: J. G. Turvey, c/o 87, The Terrace, Wellington, C.I.

SOUTHERN AFRICA : *Hon. H.Q. Commissioner*: Sir Herbert Stanley, G.C.M.G., Government House, Salisbury. *Secretary, Southern African Council*: R. M. L. Westropp, P.O. Box 3624, Johannesburg. *Hon. H.Q. Padre*: Rev. O. S. Watkins, C.M.G.

CAPE PROVINCE : *Area Pilot*: R. P. T. Anderson, P.O. Box 1788, Cape Town. EASTERN AREA : H.A.S.: R. Wesson, P.O. Box 144, Port Elizabeth. WESTERN AREA : H.A.S.: A. Croll, P.O. Box 40, Cape Town.

NATAL : A.S.: J. Mallet, P.O. Box 1981, Durban.

GRIQUALAND WEST : H.A.S.: Rev. E. Welbon, The Rectory, St. Albans, De Beers, Kimberley.

RHODESIA : *Organising Secretary*: N. F. High, P.O. Box 834, Bulawayo.

TRANSVAAL AND ORANGE FREE STATE : H.A.S.: E. S. Duxbury, P.O. Box 3624, Johannesburg. *A.P.*: Rev. R. E. Simons.

LONE UNITS OVERSEAS : *Addresses of Secretaries of Regional Executives, Branches and Groups in the following places are given in the Half-Yearly List issued with the April and November Journals*: ADEN, AFRICA (EAST, CENTRAL AND WEST), BRAZIL, CEYLON, CHILE, EGYPT, FAR EAST, MALAYA, MAURITIUS, MEDITERRANEAN, NEAR AND MIDDLE EAST, NORTHERN EUROPE, SUDAN AND WEST INDIES.

THE SERVICES : *Addresses of Secretaries and Correspondents in THE NAVY, ARMY AND AIR FORCE are given in the Half-Yearly List issued with the April and November Journals.*

### *Toc H League of Women Helpers*

HEADQUARTERS : 18, Byward Street, London, E.C.3 (Royal 5586). Apply to the General Secretary for addresses of Secretaries, etc.

# TOC H PUBLICATIONS

*All communications regarding publications should be sent to the Registrar,  
47, Francis Street, S.W.1. Postage is extra on all publications unless otherwise stated.*

## BOOKS

- TALES OF TALBOT HOUSE. By Tubby. 1s.  
PLAIN TALES FROM FLANDERS. By Tubby. Longmans, 3s. 6d.  
TOC H UNDER WEIGH. By P. W. Monie. New Ed., Limp Linen, 1s.; 10s. per dozen.  
BETWEEN TWO OPINIONS. By P. W. Monie. Boards, 1s.  
TOWARDS NEW LANDFALLS. By Hubert Secretan. Boards, 1s.  
THE SMOKING FURNACE AND THE BURNING LAMP. Edited by Tubby. Longmans, Paper, 2s. 6d.; Cloth, 4s.  
A BIRTHDAY BOOK. Twenty-one years of Toc H. Illustrated. 176 pp. 2s.  
A TREASURY OF PRAYERS AND PRAISES FOR USE IN TOC H. 1s.; 10s. per dozen.  
LONDON BELOW BRIDGES. By Hubert Secretan. 3s. 6d.  
ARTIFEX: THE CRAFTSMAN IN TOC H. By B. B. and K. F. Illustrated. 48 pp. 6d.  
GARDENS OF FLANDERS. Talbot House and the War Cemeteries. Illustrated. 6d.  
THE BRIDGE BUILDERS. 1s. post free.  
FESTIVAL JOURNAL. 1s. post free.

## PAMPHLETS

- THE ROYAL CHARTER OF TOC H. 3d.  
A FEW FACTS FOR NEW FRIENDS. 2 pp. Free. Post free.  
A TALK ON TOC H, as broadcast by Ian W. Macdonald. 4 pp. Free. Post free.  
THE STORY OF TOC H. By B. T. D. 1d.; 4s. 6d. per 100.  
CONCERNING TOC H. 2d. each; 1s. 6d. per dozen.  
1. *Talbot House.* 16 pp.  
2. *The Re-Birth.* 12 pp.  
3. *The First Ten Years.* 8 pp.  
4. *The Main Resolution.* 12 pp.  
5. *The Lamp.* 16 pp.  
6. *Fellowship.* 12 pp.  
7. *Thinking Fairly.* 12 pp.  
"I SERVE." How a man can help boys. 2d.  
"TO JOG THE JOBMASER." Forms for Jobmasters and Members. 4s. per 100. Post free.  
A HYMN SHEET FOR TOC H SERVICES. 4s. 6d. per 100. Post free.  
A SERVICE OF LIGHT AND OF REDEDICATION IN TOC H. 9d. per dozen; 4s. per 100.  
TOC H DEFINED. 1d. each; 9d. per dozen.

## HANDBOOKS

- BUILDING TOC H. 3d.  
RULES OF THE ROAD. A handbook for Toc H. Limp Linen. 150 pp. 1s.  
THE TOC H PADRE. By H. F. S. 6d.  
PILOTS. By A. G. C. 3d.  
"JOBS." By G. A. L. 3d.  
THE TREASURER IN TOC H. 3d.  
DISTRICT TEAMS. By G. A. L. 3d.  
TOC H IN THE ROYAL NAVY. 3d.  
TOC H IN THE R.A.F. 3d.  
OVER THERE. A little guide for Pilgrims to the Old House. 6d.  
THE ANNUAL REPORT OF TOC H. April, 1937. Free.

## MUSIC, MASQUES & MIMES

- MASTER VALIANT. A Choral Masque for the Coming-of-Age, 1936. By Barclay Baron. Music by Martin Shaw. Oxford University Press. 2s. 6d.  
THE TOC H SONG BOOK. 135 songs, words and music, 1s.; 10s. per dozen.  
NEWCASTLE SONG SHEET (No. 1). 1d. each; 3s. 6d. per 50.  
GO FORTH WITH GOD, words and music. 4d. each.

## MISCELLANEOUS

- "TOC H ACROSS THE WORLD." Map showing all overseas units. 40 x 25 ins. 2s.  
SET OF FIVE CARDS. Suitable for framing: Main Resolution. Objects of the Association. The Ceremony of Light. The Toc H Prayer. Initiation to Membership. 6d. per set.  
NOTEPAPER for Districts, Branches and Groups. 1s. 3d. per 100 sheets; 5s. 6d. per ream. Postcards: 1s. per 100.  
HEADED NOTICE FORMS. 1d. each; 6d. per dozen.  
IDENTITY DISCS, round, white or coloured, printed 'Toc H,' with space for name; safety-pin attached. 2s. for 10d.; 10s. for 3s. 6d.

## BADGES OF MEMBERSHIP

- BUTTONHOLE BADGES. 6d.; 5s. per dozen to Branch and Group Secretaries.  
WRISTLET BADGES. For Service members only. Metal badge complete with strap, 2s.

## THE JOURNAL

- THE TOC H JOURNAL. Monthly, 6d.; Supplied to Secretaries at 4s. 4d. per dozen, for sale at 6d. per copy. Yearly, 5s.